

THE
PRINCIPLES
OF THE

Christian Religion

EXPLAINED:

In a clear and easy COMMENT on the several QUESTIONS of our CHURCH CATECHISM;

Designed for the Use of Families, of all COMMUNIONS and SECTS of Religion in this Kingdom of *Ireland*.

Chiefly for those, who are of the Communion of the Church of ROME.

By a CLERGYMAN of the Church of *Ireland*, by Law established.

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THE

PRINCIPLES

OF THE

Christian Religion

BY THE AUTHOR

As a Christian and only Christian on the subject of
the Church of England

Proposed for the use of the members of all Churches
and every Christian in this Kingdom of Great Britain

Chiefly for the use of the Clergy of the
Church of England

By a Christian and only Christian on the subject of
the Church of England



D. D. D. D. D.

Printed by and for A. R. KELLY
at the University Press, Cambridge

To the R E A D E R.

THIS Explanation begun for the Use and Benefit of my Parishioners, upon the finishing and perusal of it, I was requested to have it printed, both for their Profit, and the Advantage of others; therefore have complied with them, and am in hopes it may be of publick Use, as it is written in a plain and easy Style, and the Answers and Arguments suited to the lowest Capacity; altho' there have been many good Treatises written on this Subject, by more learned and abler Penmen, I trust in God, that the Sincerity and Integrity, and the plain and comprehensive Method, the Composer has made Choice of, will plead for his publishing this Essay, expecting it may be of general Use, as it clearly explains all the Doctrines of Faith and Practice, that are generally necessary to Salvation. The great Regard the Publisher of this has for his Countrymen of the *Roman* Communion, who are overspread with a dark Cloud of Ignorance, Obstinacy and Error, was one main Inducement to him, hoping if they would give themselves the trouble to look into the plain Reasons, and the clear Arguments, by which the principal Errors of their Religion, both in Doctrine and Worship, are refuted, without Art, or much Philosophy, it may produce that Effect, by the Grace of

God assisting them, which is to be earnestly prayed for, that in a short Time the Eyes of their Understanding may be opened, and their Prejudices of Education laid aside; and that they will at length come to the saving Knowledge of the revealed Will of God, set forth in the Holy Scriptures. I must allow there are a much greater Number of Books published, than are of Use in the World, but Books tending to a right Instruction, in the Doctrines and Precepts of the Gospel of Christ, which contain the best Systems of Virtue and Morality, will always be of Use; and the easier and plainer these Doctrines and Precepts are laid down, the better Effect they will have on Peoples Lives and Morals.

To this End did the Bishops and Pastors of our Church compile, at the Time of the Reformation, our Church Catechism, which is a short Summary of the principal Doctrines, Precepts, and Institutions, of Christ and his Apostles, containing all Things generally necessary to Salvation; and to make it suit the meanest Capacities the better, have composed it by Way of Question and Answer, which is called catechizing, from a *Greek* Word, which signifies to teach and instruct after this Manner; hence the Heathen, who were converted to Christianity, in the primitive Ages of the Church, were called Catecumens, and it has been the Practice of all Ages of the Christian Church to instruct after
this

To the READER.

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this Manner, probably from the Jewish Church, who took great Care, to have their Youth early taught the Principles of their Religion; and this made such a deep Impression on them, that it was with much Difficulty they could be brought to receive the more easy Precepts of the Doctrine of the Gospel.

Josephus, the Jewish Historian, tells us, Catechizing was used amongst the *Jews* in his Time; for in every Village there was one whom they called an Instructor of Children; to the Age of ten they were taught the *Law*, from thence to thirteen the *Talmud*, and, when publickly examined and approved of, were called *Children of the Precept*: * this good Practice of the Jewish Church was imitated by the Christian Church, in the earliest Ages of it, as all other pious and useful Customs were. *St. Mark, Pantenus, Clemens Alexandrinus*, who wrote a Catechism called the *Child's Guide*, *Origin*, and others, were famous Catechists in *Alexandria*, as *Cyril* was at *Jerusalem*, who wrote an Exposition on it, which is still extant: This useful Practice diffused itself into these western Parts, till the Errors of Popery prevailed from the 6th Century to the 15th, when the more the People were kept in Ignorance, they cou'd manage them the better, and make them swallow such Doctrines as tended both to the Power and Profit of their

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Clergy,

* See *Buxtorf* of the Jewish Synagogue, ch. 7. p. 141.

Clergy, tho' contrary to Scripture, Reason, and the common Sense of Mankind.

This State of Darknes and Ignorance continued till the Times of the Reformation, when Catechisms and Books of Instruction revived among all Sects and Religions then extant, which gave a greater Foil to Popery by their own Confession, than any other Method the Reformed could make Use of : I could wish this excellent Method of instructing the Ignorant, and putting others in mind of their Duty, was more followed than it is amongst us.

It wou'd be in all Probability the likeliest Means to revive a true Spirit of Christianity, and of reforming the erroneous Practices of religious Worship, and planting a good Notion of Virtue and Piety, and an Abhorrence of Vice and Immorality ; with this View it were much to be desired, that Bishops and Curates wou'd, to the best of their Power, promote so good a Work : that the several Incumbents and Curates of Parishes wou'd insist more on this Way of instructing, by Lectures on the Church Catechism, in ignorant Congregations, than by learned Discourses from the Pulpit, which might in Time produce much better Effects.

Note, the Publisher of this Essay has not burthened it or the Reader with many useless Quotations of Scripture, making Use only of those that are necessary to prove any material Points.

T H E



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THE
PRINCIPLES
 OF THE
 Christian Religion Explain'd.

PART I.

SECT. I. *Of Catechizing in general.*

Q. **W**HAT is the Use of catechizing?

A. The main Use and Intent of it is to instruct the Ignorant and Unlearned in the Principles of true Religion, by the Way of Question and Answer.

Q. How long has this Method been made use of?

A. From the earliest Ages of the Christian Church: derived probably from the like Practice in the Jewish Church; which took great Care to have their Children early instructed in the Rites and Practices of religious Worship.

Q. Why is this Method of instructing by Way of Question and Answer so much in Use?

B

A. Because

A. Because it is the easiest and most familiar Way of conveying Knowledge to others.

Q. What are the main Things that Christians require such careful Instruction in?

A. The main Points are the Articles of our Christian Faith, the Commandments of God, and the Institutions of our Saviour *Jesus Christ*.

Q. What is your Opinion of the Catechism set forth by Authority, in the Churches of *England* and *Ireland*?

A. I take it to be a short Summary of *Christ's* Doctrine and Precepts, very necessary to be learned by all, for Conduct of Life here, and Happiness hereafter.

Q. Are there any such among other Churches, and religious Sects of People?

A. There is scarce any religious Sect or Society of People that want it, be their Tenets ever so erroneous; which is a main Cause of keeping the Members of their Community so strictly attached to them.

Q. Can you name me any of them?

A. The *Romish* Church have their larger and shorter Catechisms, so have the *Lutheran* and *Greek* Churches, as also the Dissenters amongst us; and their Care to instil them early into their Youth, induces them to adhere strictly to their Principles ever after.

Q. Does our Church Catechism contain all Things necessary to Salvation?

A. It

A. It does in a brief Manner contain all Things necessary to Salvation, our Duty towards God, and our Neighbour also, set down in the ten Commandments; the Articles of our Christian Faith, comprized in the Apostles Creed, and the Institutions of our Saviour *Jesus Christ*, generally necessary to Salvation, wherein Faith, Repentance, and a good Life, are plainly recommended; but for more Instruction, we may apply to the Holy Scriptures, especially those of the New Testament.

S E C T. II. *Of the Gospel Covenant.*

Q. What Notion have you of the Gospel Covenant, declared in the Holy Scriptures?

A. I take it to consist of some Promises made by God to Mankind, through our Lord *Jesus Christ*, and the Conditions on our Part, by which we may be made Partakers of them.

Q. What are the Promises of God made to Mankind through *Christ Jesus*, our Lord?

A. Pardon of Sins, upon our sincere Repentance, and Grace to fulfil our Duty to him, and everlasting Happiness in the Life to come.

Q. What are the Conditions on our Parts, by which we may obtain the Benefits of those Promises made to us?

A. A stedfast Faith in God the Father, and our Lord *Jesus Christ*, a Dependance on his Merits, and Satisfaction for us, by his Death and Passion, and on the Assistance and Guidance of the Holy-Spirit of God, to conduct us in a virtuous and Holy Life, according to God's Commands, which we ought earnestly and Daily to pray for.

Q. What is further necessary on our Parts?

A. Repentance for Sins past, and sincere Endeavours to lead a good Life for the Future,

SECT. III. *Of the Use of Godfathers and Godmothers in Baptism.*

Q. What is your Name?

A. N. or M.

Q. Why was this easy Question put to you, at the Entrance of your Church Catechism?

A. To signify what Profession I took upon me, when I was baptized in that Name.

Q. What Name was this, that was given you at your Baptism.

A. My Christian Name.

Q. Why was this Christian Name given you at your Baptism?

A. To distinguish me from other Sects of People, that are not of the Christian Profession,

feſſion, and to put me in Mind of that Profeſſion I entered into at my Baptiſm.

Q. Is the Name given by our Sureties at Baptiſm, an eſſential Part of this Sacrament?

A. It is not; for it is only an outward Form or Ceremony of human Appointment, very ſignificant to put us in Mind of that Faith we profeſs, and that Engagement we entered into at our Baptiſm, in our Infancy; ſo that thoſe who do not live up to the Character of a Chriſtian after this, do diſhonour that Name they took upon them at that Time.

Q. Who gave you this Name?

A. My Godfathers and Godmothers, in my Baptiſm, wherein I was made a Member of *Chriſt*, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why were Godfathers and Godmothers appointed at Baptiſm, to give you your Chriſtian Name, and not your natural Parents?

A. *From an Ancient Practice and Uſage of the Church of God in all Ages of it; and as they take upon them by Promiſes to have the Children brought up and inſtructed in the Principles of the Chriſtian Faith; which they profeſs for us in our Baptiſmal Covenant, engaging thereby to make us answer the Import of that Name, which is then given us.

Q. Is not this the Duty rather of our natural Parents than any others, who either cannot perform what they promise, or perhaps neglect to perform it, though they can?

A. It is principally the Duty of our natural Parents, but where they are insufficient, or negligent, the Church has wisely provided others to take into their Care those that want the Means of being better instructed.

Q. But how can one promise for another what he cannot be sure the other will ever perform?

A. The Surety is only obliged to do his Duty in that respect, and endeavour to have the Child early instructed in the Principles of the Christian Religion, if he finds any Neglect in the Natural Parents, and, if the Party baptized, neglects, or refuseth to obey, when he comes to years, the Fault lies on himself, not endeavouring to perform his Baptismal Covenant, and not on the Surety.

Q. What think you of those Sureties who do not take Care to perform their Duty in this respect?

A. I take them to be guilty of a very great Crime, in neglecting to perform such solemn Promises, of so sacred a Nature, made before God, and his Church, and are in some Measure answerable for the * Ignorance and Wickedness

* See Dr. *Wake* on this Point, whose Method I have closely followed in the Course of this Work, being most intelligent and expressive of any Exposition I have met with.

Wickedness of those whom they ought to have better instructed, and encrease the Prejudice of Dissenters, who are not well affected to the Use of Sureties in Baptism, on Account of this general Neglect amongst us.

Q. Is this Practice of Sureties in Baptism of any great Antiquity?

A. It seems to be so, and very probably from the *Jewish Church*, * who at the initiating Rite of Circumcision, gave Names, and had Sureties also, especially at the Admission of Proselytes, who were always baptized with Water, as *John's Baptism* represents; but we may very well be assured of the Use of Sureties in Baptism, from the Historical Accounts of the earliest Ages of the Christian Church, when Sureties were required from those of riper Years, who became Converts from Heathenism to Christianity.

Q. But what Use can they be in these Parts of the World, where Christianity is so generally professed?

A. Some Churches are not as yet free from a Mixture of Heathen Practices in Christian Worship, so that till such a right Change can be effected, this Ancient Usage of Sureties in Baptism, if for no other Reason, is still necessary to be retained.

Q. Can Baptism be rightly performed without Sureties in the Christian Church?

B 4

A. It

* See *Lewis's Antiq. of the Jewish Church*.

A. It can, as in the Case of Private Baptism, our Rubrick directs, when Infants are in Danger; but our Church recommends the Use of Sureties in Baptism, as very necessary and expedient, if they can be had.

Q. What are the Benefits to be expected on performing the Conditions of our Baptismal Covenant?

A. To be made Members of *Christ*, Children of God, and Inheritors of the Kingdom of Heaven.

Q. What is it to be made a Member of *Christ*?

A. It is to be admitted into the Church of *Christ*, and so to be made a Member of that Body, of which *Christ* is the Head.

Q. What is meant by being called a Child of God?

A. As by Nature we are Children of Wrath, and Displeasure, so are we restored to the Favour of God, through the Merits of *Christ*, and of Consequence made Children of God, by Adoption, through the Grace and Mercy of our Saviour, and his Sufferings and Intercession for us; this is what the Scripture calls the Adoption of Sons, whereby we cry *Abba* Father, *Rom. viii. 15th.*

Q. How are the Baptized said to be Inheritors of the Kingdom of Heaven?

A. Children by their Innocence, and adult Persons

Persons by the Work of Regeneration, or a new Life, which all the Baptized are obliged to enter into, otherwise the outward washing with Water will not convey any Virtue, or avail them, if they do not endeavour after the inward and Spiritual Grace, which is to be obtained by Prayer and a good Life.

Q. Are all the Baptized made Partakers of these Benefits?

A. They are all entitled to these Benefits, who observe the Covenant enter'd into at their Baptism, and endeavour to keep it to the best of their Power.

Q. What think you of those, who never had the Opportunity of entering into the Church by this Rite of Baptism, according to those Texts of Scripture, except a Man be born of Water, and the Spirit, he cannot enter into the Kingdom of Heaven, *John* iii. 5. and he that believeth, and is baptized, shall be saved, but he that believeth not, shall be damned, *Mark* xvi. 16?

A. We must leave them to the uncovenanted Mercies of God, who will not require more of his Creatures than they are able, or he gives them Opportunity to perform.

SECT. IV. *Of the Promises made by them in Baptism.*

Q. What did your Godfathers and Godmothers promise for you?

B 5

A. They

A. They did promise and vow three Things in my Name, &c.

Q. What is the first Thing they did promise in your Name?

A. That I should renounce the Devil, and all his Works, the Poms and Vanities of this Wicked World, and all the sinful Lusts of the Flesh.

Q. What does the renouncing all these signify?

A. It signifies an utter forsaking them; at least such an inward and hearty Abhorrence of them, as will have some Effect on our outward Actions, so as to endeavour not to follow, or be led by them.

Q. Do you think, that you will be able thus in this Life to renounce the Temptations of the Devil, the World, and the Flesh, so as not to follow, or be led by them?

A. By the Grace of God I will endeavour so to do, but by my own Power cannot promise, yet may keep myself, if I am so inclined, from wilful and notorious Sins, and an evil and wicked Course of Life.

Q. Whom do you suppose the Devil to be, that you thus renounce?

A. I suppose him to be the Prince of the fallen Angels, as the Scriptures give an Account of, the Tempter of Man to Sin, a restless Spirit of Darkness, using all Arts to bring others into the same Condition with himself.

Q. Has he many Associates?

A.

A. We are told a great Number, who assist in tempting Men to Sin, and all wicked Acts.

Q. What are the Works of the Devil you promised to renounce at your Baptism?

A. All Manner of Sin, but chiefly Pride, Envy, Malice, Revenge, Murther, Lying, Witchcraft, and Idolatry, which are said to proceed more immediately from him, as his Suggestions.

Q. What are the Poms and Vanities of the World you promised to renounce?

A. The splendid Shew and Grandeur many make Use of, exceeding their Rank, Quality, and Circumstances in the World; all Shews, Plays, and other Entertainments that are too expensive or waste too much of our precious Time, or are apt to hurt the Morals of Men.

Q. What are more particularly the Vanities of the World?

A. By Vanities I further understand all Luxury, Pride, and Profuseness in our Way of Living, and the many evil Consequences attending these Sins, such as Injustice, Fraud, and Oppression, to support these Vanities.

Q. What do you understand by the sinful Lusts of the Flesh, which you renounce?

A. We are to renounce all Acts of Uncleaness and Debauchery, such as Adultery, Fornication, Rioting, and Drunkenness, all the Appetites and Desires of our Minds,
when

when not subdued and brought under; in short, all Filthiness of the Flesh and Spirit, inconsistent with Christian Purity, and which render us unclean in the Sight of God.

Q. What was the 2d Thing your Godfathers and Godmothers promised for you at your Baptism?

A. That I should believe all the Articles of the Christian Faith.

Q. Where are these Articles to be found?

A. In the Apostles Creed, founded on the Holy Scriptures of the New Testament especially.

Q. Why are they called the Apostles Creed?

A. On the Account of its being a Summary of Faith compiled near their Times, which is still extant, and agreeable to the Doctrines they taught.

Q. What was the 3d Thing your Godfathers and Godmothers promised for you at your Baptism?

A. That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. Where is the Holy Will of God, and his Commandments to be found?

A. In the old and new Testament, chiefly in the 20th Chap. of *Exodus*, and the 5th of *St. Matthew*, which oblige all People to the observance of them, and, being moral, are of continual Obligation.

Q. Dost

Q. Dost thou think thou art bound to believe and do as your Godfathers and Godmothers have promised for you?

A. Yes, verily, and by God's Help, so I will, and I heartily thank our Heavenly Father, who hath brought me to this State of Salvation through *Jesus Christ*, our Lord.

Q. How is the baptized Person obliged to perform what his Sureties promised for him?

A. To the best of his Power, the Grace of God assisting him; which he is constantly bound to pray for.

Q. What if the Person baptized, has not Ability to perform these Promises?

A. No more will be required of him, than he had Ability and Opportunity, by careful Instruction and Improvement, to perform.

Q. Ought not every Person who is baptized, to be sensible of these Engagements his Sureties enter'd into for him in his Infancy, before he comes to be confirmed?

A. He ought, otherwise Confirmation will not have any Effect on him.

P A R T. II.

SECT. V. *Of Repentance in general, and the several Branches of it.*

Q. **W**HAT, if after all your Endeavours, you should happen to fall into a sinful Course, and forget your Duty to God?

A. The

A. The only Method of Recovery is, by a serious and timely Repentance, to turn to God, confessing my Sins to him with an humble and contrite Heart, and Reliance on the Intercession and Merits of *Christ*.

Q. What is the Nature of such Repentance?

A. It is a Change of Mind, and Sorrow for Sin, with a stedfast Resolution to forsake it, and lead a new Life, with a lively Faith in God's Mercy, through *Christ*.

Q. What are the proper Acts of such Repentance?

A. To forsake Evil, and do what good we can; to obey the Commands of God to the best of our Power, repenting for every Breach of them, as often as we fall away from the Observance of them.

Q. What Sort of Sorrow is required to make a true Penitent?

A. A godly Sorrow, such as is raised in us from a Sense of offending God, which is call'd Contrition; not that which I fear too many are contented with, an outward afflicting themselves by certain Penances, such as Pilgrimages to Saints, Wells, Repetition of a set Number of Prayers, by the Party offending, or by others hired for that Purpose, as is practised in the Church of *Rome*; but this cannot enter into People's Hearts, therefore cannot produce that true Godly Sorrow which is required of us, nor can Attrition avail us, which proceeds more from Fear of Punishment,

Punishment, than a Sense of our Offences against God, and Love of him.

Q. How is that true Contrition or Godly Sorrow to be wrought in us ?

A. By the Grace of God, and a serious Consideration of our sinful Course of Life, calling our wicked Ways often to Remembrance.

Q. How are these to be attain'd ?

A. By devout and constant Prayer, obeying the Checks and Admonitions of Conscience, and often examining the State of our Souls, by the Rule of God's Commandments, set forth in the Holy Scriptures.

Q. Have any Means been made use of, for producing this Godly Sorrow, by the long suffering of God ?

A. He has made use of many Ways and Means to bring us to Repentance and Amendment of Life, sometimes by sending some temporal Evils and Calamities upon us, such as Sickness, and Death of what is most dear to us, our Children, nearest Friends and Relations ; sometimes by reducing us in our outward Circumstances in the World ; at other Times when the Contagion of Sin has become general and National, he has often visited with Wars, Famines, and Pestilences ; and all those to bring us to Repentance, and to turn to him with a Godly Sorrow and true Contrition of Heart.

Q. What are the chief Motives to bring us

us to such a Sorrow and Repentance as I have now mention'd?

A. The Threats of God denounced against impenitent Sinners, in the Holy Scriptures, and the comfortable Promises of Pardon and Forgiveness, if we repent and amend.

SECT. VI. *Of Confession of Sins in General, of auricular Confession, and Confession of Sins, one to another.*

Q. What is the necessary Attendant on true Repentance, without which it cannot be perfect or effectual?

A. An humble Confession of our Sins to Almighty God, with respect to our Trespases against him, and if we have done any Injury or Wrong to our Neighbour, to confess it to him, and make Restitution, and Satisfaction, to the best of our Power.

Q. What think you of auricular Confession (as its call'd) or Confession of Sins to the Ear of a Priest, as is practis'd by those, who are of the Communion of the Church of Rome.

A. I take Confession of any Kind to be of great Use, if rightly followed. We are directed in the new Testament, to confess our Sins one to another, and to pray one for the other, *James v. 16.*

Q. Why is such a Confession thus recommended?

A.

A. In order to make Satisfaction or Restitution for the Trespafs against our Brother, when we have offended him ; or to get some spiritual Advice and Comfort from him ; in such Cases Confession is a necessary Part of Repentance ; but as it is now managed in the Church of *Rome*, I fear it is too great an Encouragement to a wicked Life.

Q. How comes this to pass ?

A. By too great a Dependence on a bare Confession of Sins to a Priest, without any visible Signs of Amendment, by undergoing a few Penances, they are apt to fancy they have wiped off all their old Scores, so venture to begin on a new one again ; thus it often happens, to the longest Period of their Lives.

Q. But is not Confession to God and Man of great Use to purge our Consciences, and cleanse the inner Man of all his Pollutions ?

A. It is, if it was not for the Abuse of it, and were much to be wish'd it was more follow'd, and better practis'd by all Sects and Communities of People ; then it would have much better Effects.

Q. What think you of Indulgences and Pardons, which are made Sale of in the Church of *Rome* ?

A. I think them useless, and of no Benefit, and that they are but pious Cheats and Frauds, which are apt to lead Souls astray, and of no Advantage, but to the Sellers and Venders of them.

S E C T.

S E C T. VII. *Of Purgatory, with a
Confutation of some Texts of Scripture,
brought in by Romish Docters for the Proof
of it.*

Q. What Notion have you of Purgatory?

A. My Notion is, there is no such Place after this Life is ended, where the Pollutions of the Soul, contracted by Sin, may or can be purged away.

Q. What think you of that Opinion People entertain of Purgatory in the Church of Rome?

A. I think it's a very gainful Doctrine to the Priests of that Communion, but a great Disadvantage to the Souls of Men, that lean too much upon it : For as those who are generous, and pay well for Masses, need not fear to continue long there ; so the Poor of that Communion are like to continue there for Ages, if they have not Money enough to redeem them.

Q. Are there not some Texts of Scripture, which seem to countenance the Belief of this Doctrine, as 1 Cor. iii. 15. If any Man's Work shall be burnt, he shall suffer Loss, but he himself shall be saved, yet so as by Fire ; and 1 Peter iii. part of the 18th and 19th Ver. *Christ* being put to Death in the Flesh, but quicken'd by the Spirit, by which also he went to preach to the Spirits in Prison ?

A. Neither

A. Neither of these Texts, though the most pertinent they could chuse, or any other Text of Scripture that can be mention'd, are any Proof of this Doctrine.

Q. How can you prove this?

A. Because the First of these Texts relates only to the several Doctrines that were preached at that Time, and as they were built on a good or bad Foundation, they would accordingly bear the fiery Trial of Persecution, well or ill, and the Best would escape with much Difficulty, as one does out of the Fire.

The 2d may be known by the Context to relate to the Spirit of *Christ*, which inspired *Noah* to preach to the Disobedient and Wicked in his Days, that they might turn to the Ways of Righteousness, out of the Prison of their Sins, in which they lay long captivated. As to that Text in the 5th of *St. Matthew*, Thou shalt not come out thence, till thou hast paid the uttermost Farthing, most Interpreters are of Opinion, that he shall not come out at all.

Q. What is your Opinion of that Proof out of the second Book of *Maccabees*, which the *Romish* Doctors insist so much on, as convincing and undeniable, that there is such a Place?

A. I take it to be as weak and unconvincing as the foregoing ones, which I have already spoke to: For in the first Place, this Book of *Maccabees* is Apocryphal and not Canonical,

Canonical ; nor was it ever receiv'd into the Canon of the holy Scriptures by the *Jews* ; nor was it written in the *Hebrew* Language, as the Canonical Books of the Old Testament were : And again, this Passage rightly understood, relates to another Purpose ; it being quite agreeable to the Law of *Moses*, that a Sin-offering should be made to atone for the Offences, and avert the Wrath of God against the People that remain'd alive, for, and on Account of the Idolatry that had been practised among them ; but I cannot find any Atonement or Sacrifices in the *Jewish* Law to be made for the dead, and in particular for those who died in the actual Guilt of Idolatry, as was the Case at that Time.

Q. What Reason have you to prove, there is no such Place as Purgatory to purge People of their Sins, before they can enter into eternal Life and Happiness ?

A. A very good one, as I suppose, for if there was any such Place to purge us of our Sins by the Prayers of the Living, the Satisfaction of *Christ* on the Cross would not be effectual of itself, which the Scripture says, is sufficient for the Sins of all, who truly repent of them ; St. *John* says, the Blood of *Jesus* cleanseth us from all Sin, 1st of *John*, 1. 7.

Q. Have all a Title to Forgiveness of Sins, who truly repent of them, be their Sins ever so great ?

A. There

A. There is no Sin but true Repentance will wash away, according to the Terms of the Gospel, but there are some Sins so wilful and heinous, that God may deny his Grace, and withhold it in such a Manner from wilful and habitual Sinners, that they will never come to Repentance and Amendment of Life, their Hearts being so harden'd by a long Course of Sin.

Q. What are those great Sins for which God often withdraws his Grace, so that we cannot repent?

A. I take them to be these, Blasphemies against God and his Attributes, Atheism, wilful Idolatry, Witchcraft, Murder, Adultery, wilful Perjury, Uncleanness of every Kind; and above all, Apostacy from the Truth of the Gospel once received, to any Idolatrous Practices, which seems to be the Sin unto Death *St. John* speaks of, for the Forgiveness of which he gives but small Encouragement to pray, *St. John*, v. 16. as to the Sin against the Holy Ghost, I shall take Occasion to speak of it in another Place.

S E C T. VIII. and IX. *Of the Condition of those, who fall from the true Faith of Christ to that of Idolatrous Worship, or the Sin of Apostacy; and of the Condition of those, who have lived and died in the Communion of the Church of Rome.*

Q. What think you then of those who fall off from the true Religion, according to the Gospel of *Christ*, established in these Kingdoms, to that of the Church of *Rome*?

A. I take them to be guilty of a very dangerous Apostacy, and Idolatry at the same Time, to whom God out of his abundant Mercy, may give Grace for Repentance, unto Salvation, but there are but small Grounds for Hope from the Text of *St. John*, lately recited.

Q. Do you take these to be in a more dangerous State, than those who always continued in that Communion?

A. I do, and the Reason is, that these have not the Prejudice of Education and Custom on their Side, to contend with, as those who have been brought up in the Communion of the Church of *Rome*.

Q. What is your Opinion of those, who have been brought up in the Communion of the Church of *Rome*, and continue in it?

A. My Opinion is, they will be judged according to their several Abilities, Capacities,

ties, and Opportunities of knowing better ; the Learned of that Communion, since the Reformation, are much to blame, and more inexcusable, having the Opportunity of the Holy Scriptures, translated from their original Languages, in their genuine Sense, and the Arguments of Learned Men in all Ages, setting forth the Errors of Popery.

Q. What do you say of the Ignorant and Unlearned of that Communion ?

A. All that I have to say, and what the Terms of the Gospel give me Leave to say, is, that their Teachers and Leaders are in a great Measure to answer for them ; because they keep them in so much Ignorance, having the Load of the Sins of such Numbers heaped on them, with their own, the heavier will their Judgment be at the great Tribunal of God, who will render to all, according to their Works. They who could have removed their Ignorance will be accountable to God for the Misapplication of the Talents he gave them. As to the invincibly Ignorant, no more will be expected or required of them than they had Ability to perform ; so must leave them under the kind Influences of the boundless Mercies of God.

Of the Articles of our Creed, or
Belief.

P A R T III.

S E C T. X. *Of the Christian Faith.*

Q. **W**HAT was the second Thing your Godfathers and Godmothers promised for you?

A. That I should believe all the Articles of the Christian Faith.

Q. Where are these Articles to be found?

A. In the Apostles Creed, commonly called so, as it is extracted from, or agreeable to, the Doctrines they taught.

Q. You say there are 12 Articles in the Apostles Creed, pray tell me which is the first of them?

A. I believe in God the Father Almighty, Maker of Heaven and Earth.

Q. What is it you mean by believing in any Thing?

A. By giving my Assent to the Truth of any Thing proposed to me, on the most probable Arguments and Reasons the Thing will bear, as also the best Testimony and Authorities that can be had.

Of the Rule of Faith.

SECT. XI. *Of the Rule of Faith.*

Q. ON what Authority are the Articles of our Christian Faith founded?

A. On the Authority of the Holy Scriptures; particularly on that of the New Testament, which we look on to be Divine, as we believe those who wrote them to be Divinely inspired.

Q. How do you know that the Books of the Old and New Testament were written by Persons Divinely inspired?

A. From the Account we have of the Authors who wrote them, who could not otherwise have transmitted down to us a Subject Matter, containing such excellent Precepts of Virtue and Piety, and Systems of Morality, exceeding all the Art and Inventions of Men, from their own natural Abilities; and this the Life and Doctrine of *Christ* and his Apostles, and the many miraculous Acts recorded by them, do particularly and evidently set forth.

Q. Are the Holy Scriptures then the only Rule of Faith that People are to follow and be guided by?

A. They are so declared to be in the Holy Scriptures; and if it was not for this Standard and sure Guide, the general Part

of Mankind wou'd be misl'd and deceiv'd by vain Traditions, false Doctrines, Inventions, and Commandments of Men, which our Saviour speaks so much against, *Matt.* 15. 9.

Q. Are not Traditions in some Cases to be depended on?

A. They are, such as are written by Men, assisted by the Spirit of God, safely convey'd down to us, and well attested; such are the Holy Scriptures.

Q. Cannot oral Tradition be safely relied on, that is, such Things as have been deliver'd down to us by Word of Mouth, from one to another thro' many Ages?

A. They cannot be depended on, as a Rule of Faith or Practice, because many Forgeries, and false Doctrines, have been this Way conveyed down to us.

Q. May not the Authority of the Church, established in any Country, be safely relyed on, as a Rule of Faith and Practice?

A. It may not, unless what it enjoyns can be warranted by plain Proof, from the Holy Scriptures, and Reason also, which are to be our sure Guides in those Cases.

Q. Who are to be the Judges of the Interpretation of the Holy Scriptures.

A. Every one is to be a Judge for himself, in what relates to Faith and Practice, which are plain and easy to be understood, the Substance of which is contain'd in our Church Catechism.

Q. There

Q. There are many abstruse and difficult Things in the Holy Scriptures, that exceed the Apprehension of mean Capacities, what is to be done in such Cases, without an infallible Interpreter?

A. There has not been, nor is there such an Interpreter since the Apostles Time, for we may read in Church History, that both Councils, Fathers, and Popes, have erred; and some of them in Points fundamental.

Q. Is every Man's own Reason then to be his Guide, in what relates to Articles of Faith, religious Worship, and Moral Duties, according to the Holy Scriptures?

A. It is in a great Measure to be so, otherwise People might be misled by those whose Interest it is to deceive in Points essentially necessary to Salvation; not but the Bishops and Pastors of Christian Assemblies are to be consulted as proper Guides, and their Directions followed in difficult Points, provided they are conformable to Scripture and Reason.

Q. Are all People then to be allowed the free Use of the Holy Scriptures?

A. They are, for without them there is no sure Guide to Salvation.

Q. What if many for Want of Capacity don't understand, or for Want of Integrity misinterpret them, from whence have proceeded various Sects and Opinions, many Divisions, and manifest Errors in religious Worship?

A. This Fault does not proceed from the free Use and Reading of the Holy Scriptures, but from the Abuse of them, which is to be imputed as a Sin to those only who do so, and not to those, who receive the Word of God with an upright Heart and humble Mind, joyned with Prayer to God, to enable them to make a right Use of them.

Q. There are many Parts and Passages in the Holy Scriptures difficult to be understood, as the Song of Solomon, the Prophecies, Revelation of St. John, and some Passages in the Epistles of St. Paul, wou'd it not be the safest Way then for People of low Capacities not to read them at all?

A. I am not of that Opinion, for they may be read with Safety enough, tho' hard to be understood; what do not relate to fundamental Points of Faith and Practice we need not trouble ourselves about; these necessary Points in other Parts of Scripture are plain and easy to be understood, and suited to all Capacities.

Q. What need the Church then be at the Trouble of composing Creeds, or Tests of Faith, if fundamental Points are so plain and easy to be understood in the Holy Scriptures?

A. For the better settling the necessary Articles of Faith, gainsaid and opposed by Hereticks, in all Ages of the Church, and for the more easy Method of knowing what Articles

Articles are necessary to be complied with, and to give our Assent to, that we may be of the Communion of the Christian Church.

SECT. XII. *Of the Apostles Creed.*

Q From whence is this Word Creed derived?

A. From the latin Word *Credo*, I believe.

Q What Time was this Creed composed?

A. The Time is very uncertain, some suppose it to be in the fourth Century, and *Ruffinus* to be the first Editor of it, compiled out of some ancient Creeds before extant.

Q You say, that I believe in God the Father Almighty, Maker of Heaven and Earth, is the first Article of our Creed; pray why is it said I believe, and not we believe, as the Lord's Prayer begins our Father?

A. Because every Person is obliged to profess his Faith in these Articles for himself, which another cannot do for him, and this Assent for himself is implied to begin every Article thro' the whole.

SECT. XIII. *Of our Belief in God,
the Father, Maker of Heaven and Earth.*

Q. You say I believe in God is the first Part of this Article, pray tell me what Notion have you of God?

A. I believe him to be a spiritual Being, Eternal, All-powerful, All-knowing, infinitely Wise, and Good, having all Perfections, far surpassing what we can conceive of him.

Q. Why is he called God the Father?

A. By Way of Eminency, in respect to his Son *Jesus Christ*; then by right of Creation, as he created us, and all Mankind, so is rightly called the Father of us all; and by Right of Adoption, he is the common Father of all Christians, who believe in him, and practise according to that Belief; *1 Cor. viii. 6.* To us there is but one God the Father, of whom are all Things. *Eph. i. 3.* Blessed be the God and Father of our Lord *Jesus*; and verse 5. having predestinated us to the Adoption of Children by *Jesus Christ* to himself.

Q. Why is he said to be Almighty?

A. Because by his Almighty Power he made all Things out of nothing, and governs and preserves the Things that are made, nothing being impossible to him to do, but Things contradictory and impossible to be done,

done, as to be and not to be at the same Time; for one Body to be in two Places at once; and for him to be the Author of any Sin or Evil in the World. The Doctrine of Transubstantiation, founded on the Possibility of God doing all Things, is treated of in the Sacraments.

Q. Why is he said to be the Maker of Heaven and Earth?

A. Because nothing cou'd give Being to itself, so must receive its Being from something that was eternal, and Matter must always remain motionless of itself, therefore must receive Motion from some first Mover and original Cause of Motion, which must be God, Eternal, Everlasting, without Beginning, and without End, *Gen. i. 1.* In the Beginning God created the Heavens and the Earth.

Q. How did God make or create all Things?

A. He created all Things visible and invisible by the Word of his Power, *Rom. i. 20.*

S E C T. XIV. Of our Belief in Jesus Christ, his only begotten Son our Lord.

Q. What is the second Article of our Creed.

A. I believe in *Jesus Christ* his only Son our Lord.

Q. Who was *Jesus Christ*?

A. The Holy Scriptures declare him to be the Son of God, born of the Virgin *Mary*, of the Tribe of *Judah* by Descent, and conceiv'd by the Power and Operation of the Holy Ghost.

Q. What Scripture Proof have you for this?

A. As the *Jews* expected a *Messiah* to come, so they believed that *Messiah* to be the only Son of God; *Nathaniel* that true *Israelite*, *Job. i. 49.* confesseth to him, *Rabbi*, thou art the Son of God, thou art the King of *Israel*; *Martha* expresseth the same, I believe, says she, thou art the *Christ*, the Son of God, which shou'd come into the World; *Job. xi. 27.* and *St. Peter's* Confession of this is very plain in the 6th of *St. John 69.* we believe and are sure that thou art that *Christ* the Son of the living God.

Q. Have you any more Proofs out of the New Testament that *Christ* was the Son of God?

A. I

A. I have, but shall give you but two noted ones, one of which is recorded by St. *Matt.* iii. 17. when a Voice came from Heaven, saying, this is my beloved Son, in whom I am well pleas'd ; and the other is in viii. 29, when the very Devils cried out, saying, what have we to do with thee *Jesus*, thou Son of God.

Q. How can *Christ* be said to be God's only Son, as in this Part of our Creed ?

A. By eternal Generation, or Communication of the divine Nature and Essence, to him, wherefore he may be most properly called the only Son of God, who had an actual Being or Subsistence, from all Eternity, before he was conceived of the Holy Ghost, or born of the Virgin *Mary*.

Q. What Scripture Proof have you that *Jesus Christ* had any Being or Subsistence before he was conceived of the Holy Ghost, and born of the Virgin *Mary*.

A. I have from *John* viii. 58, where *Christ* said, before *Abraham* was, I am, and from *Pet.* iii. 18. where he is said to preach to the Spirits in Prison, who were disobedient in the Days of *Noah*, and from the 1st of *Col.* xvi. 17. for by him were all Things created that are in Heaven and in Earth.

Q. What Proof have you for the Eternity of *Christ*, or that he was coeval and coequal with the Father ?

A. From

A. From the 1st Chap. of St. *John's* Gospel. In the Beginning was the Word, and the Word was God ; all Things were made by him, and without him was not any Thing made, that was made.

Q. Why did St. *John* call *Christ* the *Word* ?

A. Because it was much used in his Days, signifying a divine Person equal to the Father.

Q. How came our Saviour to be called *Jesus* ?

A. He was called *Jesus*, before he was conceived in the Womb of the blessed Virgin, by an Angel ; *Luke* ii. 21. and this was the Name given him at his Circumcision, according to the *Jewish* Custom.

Q. What does the Name *Jesus* import, when applied to *Christ* ?

A. A Saviour, who was to save Mankind from the Guilt of original and actual Sin, and eternal Death, by his Death on the Cross, on our performing the Requisites of Faith, Repentance, and a good Life.

Q. Why was *Jesus* our Saviour called *Christ* ?

A. From being spiritually anointed to those great Offices of King, Priest, and Prophet, which he came into the World to execute for the Benefit of Mankind.

Q. Why do you call *Christ* Lord ?

A. On

A. On Account of his being Lord of all, having the same Power, Dignity, Excellence, and all the other Attributes, given to God the Father ; but more particularly, on Account of the Right he hath acquired over us by our Redemption.

S E C T. XV. *Who was conceived by the Holy Ghost, and born of the Virgin Mary.*

Q. It is said in the next Article of our Creed, that *Jesus* was conceiv'd by the Holy Ghost, and born of the Virgin *Mary*, how cou'd such a Thing be?

A. Nothing is impossible to God, but Things contradictory, and impossible to be done, but this of his Conception and Birth by the Virgin *Mary* was not so.

Q. How do you prove that the Virgin *Mary* conceived *Christ* by the Power and Influence of the Holy Ghost?

A. From the 1st Chap. of St. *Matthew's* Gospel, where an Angel told *Joseph* in a Dream, that what was conceived in her, was of the Holy Ghost.

Q. Was the Virgin *Mary* then the Mother of God, as she is commonly call'd in the Church of *Rome*?

A. She is not, for the Godhead cannot have either Father or Mother, being from Eternity,

Eternity, without Beginning of Time or End of Days.

Q. How was the Virgin *Mary* then *Christ's* Mother?

A. According to the Human Nature, which was joined to the Divine, by that miraculous Conception and Birth?

Q. What think you then of those, who pay divine Worship to her, on Account of this miraculous Conception and Birth?

A. I believe them to be guilty of the grossest Idolatry.

Q. How comes this to pass?

A. On Account of their giving the Worship, which is due to the Creator alone, to a created Being; which they do, by paying divine Honours to her, in their many Offices of Devotion made for her, seemingly giving greater Homage to her, by the Number of Prayers said to her (that is to say) the Repetition of one Prayer, which is called the *Ave*, than to the supreme Being and Creator of all Things, contrary both to the 1st and 2d Commandments; being oblig'd by the Order of the Rosary to say 10 *Ave Marias* for one *Pater Noster*.

Q. Is it not proper to pay some extraordinary Respect to the Mother of our Lord?

A. It is; on this Account we should honour her Name, when Mention is made of it, endeavour to imitate her great Virtues,
and

and account it an extraordinary Honour that God was pleased to confer on her, that she shou'd be the Mother of our Lord and Saviour *Jesus Christ*, according to the Flesh.

SECT. XVI. *That he suffered under Pontius Pilate, was crucified, died, and was buried.*

Q. What is the 4th Article of our Creed?

A. That he suffered under *Pontius Pilate*, was crucified, died, and was buried.

Q. Who was this *Pontius Pilate* he suffered under?

A. He was Governor of *Judea*, under the Roman Emperor *Tiberius*, at the Time of *Christ's* Death, who condemned him to be crucified, according to the Roman Custom of punishing Criminals, for that blasphemous Expression of calling himself the Son of God, as the *Jews* wou'd have it.

Q. How do you prove that *Christ* was crucified, died, and was buried?

A. From the History of the Gospels, which fully set forth this great Transaction, which was done before many Witnesses.

Q. Did the Godhead suffer at this Time?

A. No, the Godhead cou'd not suffer, but the Soul of *Christ* suffered the Anguish of Pain, Disgrace, and all the Suffering that his Body was affected with.

Q. Was

Q. Was it necessary that *Christ* shou'd suffer thus, and die for our Redemption?

A. It was, for the Scriptures say, the Wages of Sin is Death; *Rom. vi. 23.* and without shedding of Blood there is no Remission; *Heb. ix. 22.* for he was the only expiatory Sacrifice, that was without Spot or Blemish of Sin that cou'd be offer'd up for the Sins of Mankind, therefore was the only sufficient and effectual one.

Q. What Reasons have we in the 1st Part of this Article to be so particular about the Time of *Christ's* Death?

A. To shew that the Prophecies foretelling it were fulfilled, particularly that noted one of the Prophet *Daniel's* 490 years, was exactly compleated at this Time, *Dan. ix. 25, 26.* which might be a convincing Proof to the *Jews*, that *Christ* or the *Messiah* came in the Fulness of Time, according to that Prophecy, and that of *Jacob's* Prophecy verified, *Gen. xlix. 10.* which foretold some supreme Dominion among the *Jews*, till *Christ* was born, which soon after was entirely abolish'd, and taken out of their Hands.

Q. What became of *Christ's* Body after his Crucifixion, and Death.

A. It was decently and honourably interr'd by *Joseph* of *Arimathea*, and *Nicodemus*, who were secretly his Followers.

Q. What

Q. What became of *Christ's* Soul at this Time, whilst his Body lay in the Grave?

A. The 5th Article of our Creed says, that he descended into Hell, and arose the third Day from the Dead.

S E C T. XVII. *That he descended into Hell, and arose the third Day from the Dead.*

Q. What do you mean by this Descent of *Christ* into Hell, which was not so expressed in some antient Creeds?

A. I mean, as his Body lay in the Grave, till the Time of his Resurrection, so his Soul departed into the State of the blessed separate Souls, till that Time.

Q. What Place do you suppose this to be?

A. I suppose it a Place of Happiness for the Good, and a Place of Misery for the Wicked.

Q. What Place do you suppose *Christ's* Soul to be in at this Time.

A. To be in Paradise, as he said to the Thief on the Cross, this Day shalt thou be with me in Paradise, a Place of Happiness.

Q. What does the Word *Hell* signify?

A. Different Ways in the holy Scriptures, sometimes the Grave, sometimes the State of the Dead, but more especially in the
New

New Testament, it signifies the State of the Damn'd.

Q. Did *Christ* then descend into Hell, or the State of the Damn'd, to triumph over the Devil in his own Dominions, and to deliver from thence all those who died before his Coming, in the Fear of God, and Obedience of his Commands?

A. In the first Place, that *Christ* descended into Hell to triumph over *Satan* in his own Dominions cannot be, because the Devils are not yet confined to the bottomless Pit, nor will till the general Judgment; neither wou'd that be their Kingdom, but Place of Punishment, for the Kingdom of *Satan* is the Dominion of Sin in this World, which *Christ* has already conquer'd by his Death on the Cross.

Q. What think you of *Christ's* Descent into Hell, to deliver others out of it?

A. I think there was no Occasion, since all that fear'd God and observed his Commands, were redeemed by Virtue of Faith in the Promise that he shou'd come; as to the wicked it is said, out of Hell there is no Redemption.

Q. What think you then of the *Limbus Patrum*, or Prison of holy Men, who died before the Time of *Christ*, as invented in the Church of *Rome*?

A. I

A. I take it to be a mere Fiction, that has no Foundation in Scripture or Reason; somewhat like the *Popish* Purgatory.

Q. What is the next Part of this Article?

A. That the third Day he arose again from the Dead.

Q. What Notion have you of a Resurrection?

A. I take it to be a Reunion of the same Soul to the same Body which was dead, and a Revival of the whole, to the same State and Condition it was before.

Q. What Proof have you of *Christ's* Resurrection.

A. From both his Enemies and Friends.

Q. What from his Enemies?

A. The Watch that was set to keep his Sepulchre, lest his Disciples shou'd come by Night, and steal him away, was frightened by an Earthquake, so as when they went into the City, to bring Word to the chief Rulers of what was done, they gave them a large Sum of Money, to say, his Disciples came by Night, and stole him away whilst they slept; and that Story goes current among the *Jews* to this Day.

Q. What Proof have you from his Friends?

A. He appeared often to them, in the same Form he was used to do before his death, even to 500 at once.

How

Q. How does it appear that it was the third Day he arose again from the Dead ?

A. He suffered on the sixth Day of the Week; being our Friday, between Nine and Three in the Afternoon, and he arose on the first Day of the Week, being our Sabbath, or Day of Rest, early in the Morning.

Q. By this Account how long did he lye in the Grave ?

A. Part of Friday, all Saturday, and part of our Sunday, the Jews computing their Day from the Evening before ; thus making it the third Day from his Crucifixion to that in which he arose again from the Dead.

S E C T. XVIII. *That he ascended into Heaven and sitteth on the Right Hand of God.*

Q. What is the 6th Article of our Creed ?

A. He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty.

Q. After what Manner did Christ ascend into Heaven ?

A. He was taken up before their Eyes, his Disciples looking after him till a Cloud receiv'd him out of their Sight; then two Angels appeared to them, and told them this same Jesus shall come again in like Manner, as ye have seen him go into Heaven, *Acts*, i. 9, 10, 11.

Q. Did

Q. Did Christ ascend with the same Body into Heaven, that he appeared in after his Resurrection.

A. He did, for his Disciples saw no Alteration in him, which is some Assurance to us, that we shall ascend with Soul and Body into Heaven, after Resurrection of our Bodies, and the last Judgment.

Q. What mean you by Christ sitting on the Right Hand of God, in this Article?

A. I mean, he is invested with chief Power in Heaven, as the Right Hand among Men betokeneth the Highest Place and Dignity, where he continues to be our Mediator and Intercessor.

Q. How long shall Christ continue to be our Mediator, Advocate and Intercessor in Heaven, at God's Right Hand?

A. Till the End of the World, when he will come to judge the Quick and the Dead, which is the 7th Article of our Creed.

S E C T. XIX. *That he shall come to judge the Quick and the Dead. and of a general Judgment at the last Day.*

Q. What do you mean by that Phrase, the Quick and the Dead?

A. By the Quick, I mean all those who shall be found alive at that time on the Earth, who shall not die, but be changed, that is to

say, both Good and Bad shall, by the Mighty Power of God, be put into the same State with those, who being dead, were raised from the Dead.

Q. Who are the Dead who shall appear at this General Judgment?

A. All those who departed this Life, from the Creation of the World to that Time.

Q. How do you prove a General Judgment to come?

A. From the Holy Scriptures, the Dictates of Natural Conscience, and the Fitness and Equity of a just Distribution of Rewards and Punishments in a Future State, which could not be so equally made in this.

SECT. XX. Of Belief in the Holy Ghost.

Q. What is the 8th Article of our Creed?

A. I believe in the Holy Ghost.

Q. Who is the Holy Ghost?

A. He is the Spirit of God, equal with the Father and Son as touching his Godhead, but as to the Manner of manifesting himself to the World, and acting upon us, inferior to both.

Q. What Proof have you that he is the 3d Person of the Trinity?

A. From several Texts of Scripture, chiefly of the New Testament, where he is represented to be the Comforter, Assister of good Men,

Men, and Inspirer of all Good Things into their Hearts and Minds.

Q. What Texts of the new Testament can you produce?

A. 1st, the Command of Christ to his Disciples, to go and baptize all Nations, in the Name of the Father, Son, and Holy Ghost, *Mat. xxviii. 19.* and that he is one of the three Persons in the Unity of the Divine Nature, *1 John, 5. 7.* There are three that bear Record in Heaven, the Father, the Son, and the Holy Ghost, and these three are one.

Q. How do you prove him to be not only a Divine Person, but a Person distinct from the Father and the Son?

A. He that proceeded from the Father is not the Father, and he, whose coming depended on the Son's departing to send him, could not be the Son, therefore is neither Father nor Son, but distinct from them both.

Q. You say then that the Father is God, the Son is God, and the Holy Ghost is God; is not here an appearance of three Gods, when you say there is but one God, in the first Part of our Creed?

A. The only Way of reconciling this Difficulty is, that these Three are of one and the same Divine Nature, communicated from the Father to the Son, and from both to the Holy Ghost; so that in this Way of speaking the Three make but one God.

Q. But

Q. But how can Three Persons so partake of one Divine Nature or Essence, as to make but one God.

A. To assign a Reason I cannot, but must depend on what has been revealed to us in the Scriptures.

Q. Why is this Holy Spirit in so particular a Manner called Holy?

A. Because it is said in Scripture, that it is this Holy Spirit that in a particular Manner sanctifieth us, and inspireth us with good Thoughts, and all the Elect People of God.

Q. Why is it said in Scripture, *Matt.* 12. 32. That the Sin or Blasphemy against the Son of Man, or Sons of Men, *Mark* iii. 28. shall be forgiven, but the Blasphemy against the Holy Ghost shall never be forgiven?

A. I suppose that our Saviour makes a Distinction here as to his Descent, as he was the supposed Son of Joseph and Mary, he might be spoken against, as other Men might, and the Sin be forgiven; but when he wrought such Miracles by the Power of the Holy Ghost, of which he was full, to ascribe these to the Power of the Devil, which could not be done by him, was the Sin or Blasphemy against the Holy Ghost, as I apprehend which could not be forgiven.

Q. Can we be guilty of this Sin now?

A. Not in the same Degree as the Jews were, who were Eye Witnesses of his Miracles, and ought to have been convinced by

by them; but I conceive some Sins very near it may now be; such as Apostacy, or falling away from the Truths of the Gospel once received; then again by obstinately opposing Divine Truths, when fully proposed, and made known to us; and by committing Sins against Checks of Conscience, and the Motions of the Holy Spirit, which tell us they are Sins, and not to be done; and such are all wilful and presumptuous Sins.

S E C T. XXI. *Of the Holy Catholick Church.*

Q. What is the 8th Article of our Creed?

A. The holy Catholick Church, the Communion of Saints.

Q. What is the Catholick Church?

A. It is the universal Church of *Christ* wheresoever dispersed; that is to say, all who are baptized and profess the Faith of *Christ* crucified, are deemed to be of that Church.

Q. Why do you call the Church of *Christ* the Catholick Church?

A. To shew we do not confine the Faith of *Christ* crucified to one particular People or Nation as that of *England, Ireland, France, or Rome*, but admit of all to receive the Benefits of it, who have embraced it, and also to distinguish it from the *Jewish* Church, which was confined to one particular People.

Q. What

Q. What Distinction do you make between a Catholick Church, and the Catholick Church?

A. A Catholick Church is only a sound Part of the Catholick or universal Church of *Christ*.

Q. Is not the Church of *Rome* a Catholick Church?

A. It is not, for it is only an erroneous Part of the universal or Catholick Church.

Q. What think you then of that Promise made by *Christ* to *St. Peter*, upon the Confession of his Faith, thou art *Peter*, and upon this Rock I will build my Church, and the Gates of Hell shall never prevail against it, *Matt.* xvi. 18. much depended on in the Church of *Rome* for the Proof of her Infallibility?

A. I think they are much mistaken, in applying that Text to themselves only, when the Promise was made to all in General, who profess that Faith, which *Peter* confessed at that Time.

Q. Was not *St. Peter*, to whom our Saviour spoke these Words, the Prince of the Apostles, and Bishop of *Rome* at the same Time.

A. He was deemed to be the Eldest of the Apostles, and on this Account it is to be presumed our Saviour apply'd this Discourse to him, when it had respect to all,

as in that Point, where our Saviour desires him to feed his Sheep, which is also to be apply'd to all the Apostles, for our Saviour spoke often against any Superiority amongst them, shewing them an Example of Humility, by washing their Feet; and more Frailties attributed to St. *Peter*, than any one of the Apostles, except *Judas*.

Q. Was not St. *Peter* Bishop of *Rome*, as is so much insisted on?

A. The Scriptures give no such Account, but there is a large Account in the last Chap. of the *Acts* of the Apostles, that St. *Paul* was there for some Time, preaching, and making Converts for the Space of two Years; on which Account it is to be presumed, St. *Paul* had the best Right to Episcopal Dignity in that City, if any such Thing there was at that Time, and it is not certain, even from Church History, that St. *Peter* was ever at *Rome*.

Q. What Place do you read St. *Peter* was Bishop of?

A. Church History gives an Account, that he was called Bishop of *Antioch*, where the Disciples of *Christ* were first called Christians; and St. *James* Bishop of *Jerusalem*, which deserved the Precedence, if any was entitled to it, as he was also President of the Council of the Apostles, met together at that Place.

Q. What Place do you read St. *Paul* was Bishop of?

D

A. It

A. It is said of *Ephesus*, but properly speaking, it cannot be said, that any of the Apostles were Bishops of particular Places, but appointed others to that Office, as *Timothy* at *Ephesus*, and *Titus* at *Crete*; for Church History, and the Acts of the Apostles, give a full Account, that the Apostles employed their whole Lives in preaching the Gospel from Place to Place, making Converts, and planting Churches in most Countries, till they were put to Death, making no long stay in any one Place.

Q. What do you mean by the Church Militant, and Church Triumphant?

A. By the Church Militant, as I take it, is meant the Number of the Faithful, who courageously wage the Christian Warfare, by resisting the Temptations of the World, the Flesh, and the Devil; as the Triumphant is, when they rejoice with the Holy Angels, and Saints departed, in Heaven, on Account of their Conquests here on Earth.

§ E C T XXII. *Of the Communion of Saints.*

Q. What is the next Part of this Article?

A. The Communion of Saints.

Q. What do you mean by the Communion of Saints?

A. I

A. I mean, that as all the Faithful, where-soever dispers'd, make up the Catholick Church, so the same Persons holding Communion and Fellowship, one with another, in the same Faith, same Worship, same Sacraments, same Ordinances of the Church, under Christ their Head, make up the Communion of Saints on Earth.

Q. Who are to be accounted Saints on Earth?

A. Members of the Church of *Christ*, built on the Doctrine of *Christ* and his Apostles, professing that Faith, and living up to that Faith, are sanctified thereby; yea all Christians, who lead Holy and Religious Lives, and observe the Commands of God, to the best of their Power, are to be accounted Saints on Earth.

Q. Who are the Saints in Heaven, and how are they employed?

A. The Souls of the Faithful, departed this Life, in the Fear of God, and Observance of his Commands, are deem'd Saints in Heaven, and are employed in praising God their Creator, and the Lamb *Christ Jesus*, who died for them; and this I take to be the truest Sense of their Communion in Heaven.

Q. Is there any Communion between Saints in Heaven, and Saints on Earth, as is imagined and maintained by the Doctors of the Church of *Rome*?

A. I believe there is not, as they would have it.

Q. What Reason can you give for your Opinion?

A. My Reason is, that I do not suppose they can hear us, nor have any Knowledge of us.

Q. Why do you think so?

A. If they had that Knowledge of themselves, it would be equal to that of the Creator, for All-knowing and All-powerful, are those Properties, that distinguish him from his Creatures, for if you attribute those to any created Being, you make him equal to God, which even to think of, would be the Height of Impiety.

Q. What think you then of Prayer, Adoration and Worship, paid to these Saints and their Images, in the Church of *Rome*?

A. I think them Vain, Impious and Idolatrous.

Q. Why so?

A. I think them Vain, because they cannot hear us; Impious, because such Worship is against the First and Second Commandments; Idolatrous, because you give the Worship due to the Creator alone, to the Creatures, and their Images, or Representatives.

Q. But it is said in the Scripture, that the Angels are ministring Spirits, sent out to minister to those, who are Heirs of Salvation;

tion; and there is more Joy over one Sinner that repenteth, &c. Does not this prove that they can hear us?

A. I allow that the Angels have been sent as Messengers between God and Man, and that the Saints rejoice at the Conversion of a Sinner; but this does not prove that they have more Knowledge, than what God is pleased to impart to them, at particular Times, and on particular Occasions.

Q. Do you not allow that Saints and Angels may intercede for us Sinners; or is it not necessary for us to pray to them so to do?

A. I allow it, if God is pleased to impart so much Knowledge to them, as to know our Necessities, and hear our Prayers, which I believe he does not always do; nor is there any Necessity, since *Christ Jesus* is the only Mediator and Intercessor, that is sufficient to take away, and make Atonement for the Sins of all those, who truly repent.

S E C T. XXIII. *Of the Forgiveness of Sins, and the Power of the Church in that Respect.*

Q. What is the Tenth Article of our Creed?

A. The Forgiveness of Sins.

Q. What is Sin?

A. It is the Transgression of the Laws of God, either by omitting to do what he requires us to do, or doing what ought not to be done.

Q. What do you mean by the Law of God?

A. It is the Will of God made known to us by the Light of Nature, or natural Conscience, or by his Word revealed to us in the Holy Scriptures of the Old and New Testament.

Q. How does God forgive Sin?

A. By not imputing it to us, but washing away the Guilt of it by the Merits and Mediation of *Jesus Christ*.

Q. What are the Conditions on our Side?

A. Faith, Repentance, and a Good Life.

Q. Have not the Ministers of his Word Power to forgive Sins according to that Text, whose soever Sins ye remit, they are remitted unto them, and whose soever Sins ye retain, they are retained; *John xx. 23.* and whatsoever ye bind on Earth, shall be bound in Heaven, and what they loose on Earth shall be loosed in Heaven; thus spake our Saviour to his Disciples, *Matt. xvi. 18.* Do not these Texts give Power to absolve Sinners absolutely, according to the Opinion of many in the Church of *Rome*?

A. These Texts do not impower Men to absolve Sinners absolutely, by any Authority given unto them, but to declare
from

from God, as his Ministers, the Terms on which Man's Salvation depends, and how their Sins may be remitted; as also to exclude out of the Fold of Christ, obstinate Offenders.

Q. What think you of those who receive the Rites of the Church, as they call them, on their Death Sicknes, in that Communion? will not this send them to Heaven at once, without any other Endeavours of their own?

A. There are no Hopes given in the Gospel, without sincere Repentance; the too great Confidence in this respect, as other Tenets and Practices amongst them, is too great an Encouragement to a wicked Life.

Q. What think you of the Absolutions so often pronounced in our Church, as in our daily Offices?

A. I think them declaratory only, and of no Effect to absolve Sinners, without the inward Preparation necessary to receive them.

S E C T. XXIV. *Of the Resurrection of the Body, and a general Resurrection.*

Q. What is the Eleventh Article of our Creed?

A. The Resurrection of the Body.

Q. What do you mean by the Resurrection of the Body?

A. As Death is a Separation of the Soul and Body, so the Resurrection is a reuniting the same Soul to the same Body, and giving Life to the whole.

Q. How can the same Bodies be raised again, being mouldred into Dust, some destroyed by Fire, some devoured by Fish and Wild Beasts, and incorporated into them?

A. In the whole Course of our Lives, our Bodies are here in a perpetual Change, and yet our Persons continue still the same at the Resurrection; altho' our Bodies, as *St. Paul* says, *1 Cor. 15.* will be much altered as to their Perfection, yet they will be made up of the same Particles of Matter, be they ever so much altered, or scattered; for the same Power that made the World out of nothing, can more easily reunite those Particles of Matter again.

Q. In what Condition shall the Body of the Righteous be raised?

A. In a most Glorious and Perfect one, for they will be made fit Tabernacles for Glorious Souls to dwell in, be immortal, and live for ever with God.

Q. What will be the Condition of the Wicked?

A. Their Bodies shall be restored to them in such a Manner only, as to make them capable of suffering those Punishments that shall be assigned them for ever.

Q. What

S E C T XXV. *Of the Life Everlasting,
and the Degrees of Happiness or Misery in
a Future State.*

Q. What is the Twelfth Article of our Creed?

A. Life everlasting.

Q. What do you mean by Life everlasting?

A. As a general Judgment will follow the general Resurrection, so a Sentence will be passed on every one, according to their Works; the Wicked shall go into immediate Punishment, but the Righteous to Life everlasting.

Q. Will the State of the Wicked be everlasting, as well as the State of the Righteous?

A. So say the Scriptures, *Matt. xxv. 46.* These shall go away into everlasting Punishment, but the Righteous to Life Eternal.

Q. What is to be the Punishment assigned to the Wicked at this Time.

A. The Scriptures tell us it will be everlasting Fire, prepared for the Devil and his Angels, *Matt. xxi. 41.* Where their Worm dieth not, and the Fire is not quenched, *Mark, ix. 46.* Where there shall be weeping and gnashing of Teeth, *Matt. viii. 12.*

Q. What are the Sins that will deserve this Fate?

A. All Sins unrepented of, but the Chief
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Q. What are the Sins that will deserve this Fate?

A. All Sins unrepented of, but the Chief
D 5 are,

are, Murder, Adultery, Blasphemy, and Prophaneness, wilful Perjury, Idolatry, Fornication, and Uncleaness, Theft and Injustice, Fraud and Oppression.

Q. Do you believe there will be Degrees of Rewards and Punishments in a Future State?

A. I believe as the Scripture tells us, in my Father's House are many Mansions, *John*, xiv. 2. and as one Star differeth from another Star in Glory, *Cor.* xv. 41. so there will be Degrees of Rewards and Punishments assigned to all at the general Judgment, according to their Works.

Q. Is there the same Proof in Scripture for Degrees of Punishments, as there is for Rewards?

A. There is; we are there told, that some will be beaten with fewer, and some with many Stripes; and Reason points out the Necessity of different Degrees of Punishment corresponding with the different Degrees of Guilt.

Q. Will not the Prayers of the Living, and Masses for the Dead assuage these Pains, and at length redeem Souls from Punishments?

A. We have no Proofs from Scripture that they will, nor is it agreeable to Reason that it should be so, since the Satisfaction of *Christ* is sufficient of itself for all penitent Sinners; and it is said, where the Tree falleth, there it will lye, *Eccl.* xi. 3. and out
of

of Hell there is no Redemption: As to the Texts cited on the other Side, and for the Notion of a Popish Purgatory, they are no way Pertinent, but the sense of them perverted, as I endeavoured to shew in Sect. 7. and Part II. where I spoke of a Popish Purgatory.

P A R T IV.

S E C T. XXVI. *What Degree of Perfection is necessary towards keeping God's Commandments.*

Q. **W**HAT was the third Thing your Godfathers and Godmothers promised for you?

A. That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. Do you think you are bound to perform and fulfil this Promise?

A. I do, to the best of my Power, and do think I cannot expect Salvation without using my best Endeavours to that End.

Q. Can any one perform them as perfectly as he ought to do?

A. No one can keep the Commandments of God perfectly; for do the best we can, we are still unprofitable Servants, and subject to many Frailties and Imperfections; but by the Grace of God assisting us, we
may

may keep them, so as to be accepted of with God, thro' the Mercy and Mediation of *Jesus Christ*.

Q. What think you then of those in the Church of *Rome*, who pretend to keep the Commandments of God to that Perfection, as to do more than is required of them; and to do so many good Works, as to impart the Merits of some of them to others, which are called Works of Supererogation?

A. I think them very presumptuous, and that they do not understand the Measure and Degrees of their Gospel Obedience aright; for do the best we can, as I said before, we are unprofitable Servants, and have done but that which was our Duty to do, *Luke*, xvii. 10. And in another Place *St Paul* speaks, Let him that thinketh he standeth, take Care lest he fall, *1 Cor.* x. 13. and *Rom.* vii. 18. In my Flesh dwelleth no Good Thing. In many Things we all offend, *Jam.* iii. 2. which shew that the most Upright of us cannot, nor should presume on our own Performances, much less, to have more of good Works than are necessary for us.

Q. What is that Degree of Perfection and Gospel Obedience, which will recommend us to God, and intitles us to be Heirs of Salvation and Happiness hereafter?

A. It

A. It is to endeavour to keep the Commands of God, with an Honest, Humble, and Upright Heart; begging God's Grace to assist and enable us to continue so to do, to our Lives End.

Q. You said your Godfathers and Godmothers did promise for you that you should keep God's Commandments, tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God speak in the 20th Chapter of *Exodus*, saying, I am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the House of Bondage.

SECT. XXVII. *Of the Commandments in general.*

Q. What does this Preface to these Commandments contain?

A. Motives to Obedience from the Consideration of the Person who gave them, binding them on us with this Authority, I am the Lord thy God, and his Goodness and Mercy in delivering the Israelites out of the Land of *Egypt*, and House of Bondage.

Q. Are these Commandments equally binding on us, as they were on the *Jews*.

A. They

A. They are, as our Saviour expounded them, enlarged upon them, and made them more perfect in his Gospel than they were before.

Q. What is the subject matter of those Commandments?

A. It may be divided into two main Heads, our Duty towards God, which is expressed in the four first Commandments, which make up the first Table; and our Duty towards our Neighbour, which make up the six last, or the second Table. One of these our Saviour calls the First and great Commandment, which is the Love of God; and the second, he saith, is like unto it, thou shalt love thy Neighbour as thy self. For on these two hang all the Law and the Prophets.

S E C T. XXVIII. *Of the First Commandment, that God is to be the sole Object of our Worship.*

Q. Which is the First Commandment?

A. Thou shalt have none other Gods but me.

Q. What is the Sense and Scope of this Commandment?

A. It sets forth to us the Unity of the Divine Nature, or that there is one only true God to be worshipped.

Q. How do you prove this?

A. From

A. From the Light of Nature and Reason, as also from the Holy Scriptures.

Q. How do you prove that there is one only God from the Light of Nature?

A. From the uniform Order, Beauty, and Usefulness of the Things that are made, which could not arise from Chance, or from a Notion of more Gods than one.

Q. How do you prove that there is not more Gods than one from Reason?

A. If it could be supposed there were more Gods, this would imply Subordination and Dependance, one on the other, or create Opposition in the forming this visible World ; for two Infinites and Eternals could not in any Reason subsist together ; and destroys that Attribute of Infinite Perfection and Power, which is peculiar to one only true God.

Q. What Texts of Scripture have you to prove there is one only true God, and no other ?

A. Hear, O Israel, the Lord our God is one God, *Deut.* vi. 4. he is God in Heaven above, and on Earth beneath, there is none else, *Deut.* iv. 39. I am the First, and I am the Last, and beside me there is no God, *Isai.* xliv. 6. with many other Texts ; but these may be thought sufficient.

Q. Have you any Texts of the New Testament to prove this Point ?

A. St.

A. St. Paul, writing to the *Corinthians*, tells them, there is no other God but one; for tho' there be that are called Gods on Earth, yet to us there is but one God, the Father, of whom are all things.

Christ speaking of the one only true God, says, that he ought only to be worshipped and served.

Q. Have you any other Proof?

A. All the Apostles, who left any writings after them, affirm the same, and make the Belief of one only God, in opposition to the many Gods of the Heathen, the chief Article of the Christian Religion.

Q. How do people transgress this Command?

A. When they worship any other God, either together with, or instead of the true God; as *Laban* had his Household Gods, to whom he paid worship, together with the Supreme God of the Universe; as King *Solomon* did to his Wife's Gods, beside the God of *Israel*. The *Israelites* did the same in the Case of the Molten Calf, and the *Samaritans* in worshipping the two Calves in *Dan* and *Bethel*. Yet they worshipped the God of the Universe together with them.

Q. Are there any People now a-days who follow these Practices?

A. There are some who call themselves Christians,

Christians, who are guilty of the same thing.

Q. How so?

A. In their Prayers to Saints and Angels, even to imaginary Saints, and Souls of Men departed this Life, and to the Blessed Virgin, whom they prophanely style the Mother of God.

Q. How can you prove this to be Idolatry?

A. Because they give the same Worship to the Creature, which is Prayer and Adoration, that is due to the Creator only.

Q. What Proof have you for this?

A. Their own Manuals, where there are Offices and Litanies, directed to the *Virgin Mary* and Saints, which shew it.

Q. Is it any Harm to pray to them to intercede for us?

A. It is; because Invocation is much the same as Adoration; and Prayer to any Person betokens a Dependance, which should be on God alone.

Q. If you had a Suit to make to a great Man, would not you make use of as many Mediators and Intercessors as you could to obtain your Petitions, why not much rather to Saints and Angels, and the Blessed Virgin, who seem to have a greater Power and Interest in Heaven to intercede for us, than Men on Earth with one another?

A. There is a great Difference between the Frailties and Passions of earthly Princes, and

and Potentates, and the Infinite Perfections and Knowledge of God Almighty, who knows our Necessities before we ask, and our Ignorance in asking; and our Saviour *Jesus Christ* has promised to be a sufficient Mediator and Intercessor for all penitent Sinners, who rely upon his Aid and Assistance, by virtue of his Death on the Cross.

Q. Is it any Harm to make use of others also, in so good a Work?

A. It is, for it appears to be a lessening, or making slight of our Saviour's Satisfaction and Merits, to apply to any other.

Q. Do you suppose that Saints, or Angels, or even the Blessed Virgin, to whom numbers address themselves, in the Repetition of more Prayers than to Almighty God, can hear us?

A. I do not suppose they can; and the Reason is, if they could hear such numbers of Petitioners at the same time, they must have Infinite Power and Knowledge, which are Attributes peculiar to God alone, and not to be ascribed to any created Being, without the imputation of manifest Absurdity, and an Affront to God's Majesty and Power at the same Time.

Q. Who are Transgressors of this Command?

A. Not only Atheists, who pretend to believe there is no God, in Speculation and Practice,

Prælice, but those, who do not worship him aright, and have other Objects of Worship and Invocation, besides the one only true God.

Q. Do you apprehend this Transgression to be any great Sin ?

A. I apprehend it to be so heinous, that God punished the *Israelites* for it frequently by Death, and throwing them into Captivity, and Bondage, to other Nations ; and rooted the *Canaanites* out of the Land before them for this Sin, and many others, which were the Consequences of it.

Q. Why may we not expect the same Judgment on Idolatrous Nations now ?

A. Since the coming of *Christ* this Method of cutting off Sinners with such Severity has ceased, to shew the Difference between the two Dispensations ; allowing all People now sufficient Space for Repentance, Reformation, and Amendment of Life.

S E C T. XXIX. *Of the Second Commandment ; the Idolatry of Image Worship ; that we are not to make any Similitude of God, or any other thing, to pay Worship or Adoration to it.*

Q. Which is the Second Commandment ?

A. Thou shalt not make to thyself any graven Image, nor the likeness of any Thing that

that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, thou shalt not bow down to them, &c.

Q. What is meant by not making a graven Image?

A. Not to make an Image or Representation of any Thing or Person, by Art or any other Way to worship it, as was, and is now practised, among the Heathen.

Q. Is it any Harm to make an Image of the Apostles, and the Blessed Virgin, and other Saints departed, to put us in mind of them, when we do not worship them?

A. It is not; but it is the safest Way to let them alone, especially not to set them up in Places of Worship, lest devout Ignorance should be prompted to bow down to them, and adore them, as it has often happened, and is at present practised by the Church of Rome.

Q. Is it any Sin to say our Prayers before their Images, and bow down to them, and the Crucifix, as the Devout and Ignorant in Popish Countries are too apt to do, and shelter themselves under this Pretext, that they do not give them the same Worship that is due to God?

A. It is; for the Distinction of Worship will not alter the Sin; for by the Command we are not to bow down to them, fall down before them, or give them any Worship at all.

Q. It

Q. It is said by them, who argue for Image Worship, that they are only Helps to Devotion, that the Prayers said before them terminate through them, and are chiefly directed to God, as Mediums to their End; so that there can be no great Harm to pray before Pictures and Images?

A. The Command is so express against it, as thou shalt not make to thyself any graven Image, nor the Likeness of any Thing in Heaven above, nor on the Earth beneath, thou shalt not bow down to them, nor worship them, &c. so that let the Excuse be what it will, it ought not to be done against the Command; the Words are so directly opposite to it; for more true Devotion can proceed from the Heart, than from any outward sensible Means whatsoever.

Q. Is it contrary to this Command to make an Image of God?

A. It is, and also to Reason and Scripture; it is contrary to Reason, because God is not to be comprehended by our Senses, nor has he been seen at any Time, but by his Angels, who attend his throne; his appearance to *Moses* and the *Israelites* was by Fire and a Cloud, but no other Shape or other Appearance to be seen.

Q. How is it contrary to Scripture?

A. From these Texts of Scripture, as *Deut.*
iv.

iv. 15, 16, 17. Take Heed unto yourselves, for ye saw no Manner of similitude on the Day that the Lord spoke to you out of the midst of the Fire in *Horeb*, lest you corrupt yourselves, and make you a graven Image, the Similitude of any Figure, and *Isa.* xl. 18. To whom then will you liken God, or what Likeness will you compare him unto, the Workman melteth the graven Image, and the Goldsmith spreadeth it over with Gold, and in the xlii. 8. I am the Lord, and my Glory will not I give to another, nor my Praises to Graven Images, and *Rom.* i. 2, 3. and changed the Glory of the uncorruptible God into an Image made like to corruptible Man, &c.

Q. If we are not permitted to make an Image of God the Father, sure its no Harm to make an Image of *Jesus Christ* as Man?

A. It is no Harm to make an Image of *Christ* as Man, and of his Apostles too, provided they are not introduced into our Places of Worship, to have Divine Honours paid to them, as Devout Ignorance is apt to prompt Men to.

Q. What say you to the Practice of the Church of *Rome*, with respect to Image Worship?

A. I judge it to be very scandalous, and as gross Idolatry to be transacted amongst them, as ever was in the Heathen World.

Q. How

Q. How do you prove this?

A. From the apparent Practice of setting up Images in their Places of Worship, not only in this, but much more so in all Countries, where their Religion is supported by Human Laws, as those of Silver and Gold, in *Italy* and *Spain*, and also that Famous Chapel at *Loretto*, richer by Account, than that of *Diana* of the *Ephesians*.

Q. What think you of that Distinction their Doctors make of this Part of the Commandment, saying, in the Original it is not a Graven Image, as we translate it, but a Graven Thing.

A. Admit it to be so; is not a Graven Image a Graven Thing? Surely then if we are not to worship a Graven Thing, we are not to worship a Graven Image.

Q. Can you produce any other Instance of their Idolatrous Worship?

A. I can, in their *Good-Friday* Cross worship, for they adore the Cross as well as *Christ* in that Performance; as to the Presence of worshipping *Christ* in Presence of the Cross, it is a meer Delusion contrived to cheat Ignorant People.

Q. Are there any other Instances of their Idolatrous Worship besides this?

A. There are many; but that of worshipping the Host, when elevated, is a very familiar

familiar one, where they suppose the real Body of *Christ* to be present, under the form of a Wafer; and their own Doctors allow it to be Idolatry, if he is not there present; but this I prove impossible to be, where I treat of the Doctrine of Transubstantiation.

Q. What Difference is there between Heathen Idolatry and Christian Idolatry?

A. Very little, only the former is more excusable, not having so good a Light to walk by, they paying Worship and Adoration to their good Kings, Heroes, and Benefactors; and idolatrous Christians to the Images of *Christ*, and his Apostles, Holy Martyrs and Confessors, who died in Defence of the Gospel, they also making an Image of God the Father, whom they represent by the Picture of an Old Man; and Images of the *Virgin Mary*, to whom they pay more Respect than to God himself, if we may judge by the Repetition of Prayers said to both.

Q. Do the Worship of both terminate in the Images themselves?

A. No, the wiser Heathens always acknowledged a Supreme Being, Creator of all Things, whom they represented under the Images of *Saturn*, *Jupiter*, *Belus*, &c. as Christian Idolators worship the same God thro' other Representations.

Q. What

Q. What doth the Scope of this Commandment require of us ?

A. To worship God in Spirit and Truth, and not by any visible Representation whatsoever ; for God is a Spirit, and they that worship him, must worship him in Spirit and Truth, *Job. iv. 24.* that is, with Purity of Heart and Sincerity of Mind, without which the outward Performance is of little Use.

Q. In what Age did this Practice of Image worship start up in the Christian Church ?

A. In the four first Ages of the Christian Church Image Worship was not in Use, as *Origen* against *Celsus*, *Tertullian's* *Apol.* *Epiphanius* and *Augustin* testify in their Writings, except among the *Gnostick* and *Capocratian* Heretics, who lasted but a short Time.

In the Fifth, Pictures of Saints, Martyrs and Confessors, together with the Passion of our Saviour, were painted on the Porches of their Churches, and on their Church Walls, as historical Representations, but not worshipped.

Between the Sixth and Seventh they began to be worshipped ; this occasioned two Councils to be held at *Constantinople*, under the Emperors *Leo Isaurus*, and *Constantinus Capronymus*, who order'd all Images and Pictures in Churches should be destroyed, on Account of the idolatrous Use made of them;

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but

but the 2d Council of *Nice* 787 (held there by the Influence Pope *Adrian* had on the Empress *Irene*, a superstitious and wicked Woman) decreed that the Worship of Pictures and Images should be restored, and this Practice, tho' much declaim'd against by Councils, Fathers, and other holy Men after these Times, yet continued with various Success ever since, under the Influence of the Popes of *Rome*, who appear'd in History to be the chief Advocates and Promoters of it to these Times.

Q. Are there not some Texts of Scripture quoted by Romanists for the Support of Image Worship?

A. There are two Places of Scripture whence they bring Examples for this Practice, the one is from *Exodus* 25th, where God commanded to set up two Cherubims, one at each End of the Mercy Seat, which was for Ornament, and some sacred Martyrs, as *Aquinas* observes, and not for Worship, for the People were not admitted to the Mercy Seat, to see the Cherubims, so as to worship them: the other is the Serpent set up in the Wilderness, by the Command of God, *Numb.* 21.

As to the Brazen Serpent, it was only an outward visible Sign of a miraculous Cure, that was to be done at the Sight of it, as *Moses* by his Rod did Wonders, all by the Power of God, and no Argument for Image Worship.

Worship, and for Confirmation of this *Hezekiah* ordered the brazen Serpent to be broke in Pieces, on Account of the *Israelites* burning Incense to it, 2 *Kings* xviii. 4.

Q. What Difference do you conceive to be between the First and Second Commandments?

A. The First Commandment forbids the Worship of any other God but one; and the Second forbids any Likeness or Representation to be made of him, by Images, or any other Way; as also any Images of Saints or Angels, or any other Being, to be set up in Places of Worship, to tempt ignorant People to pray before them, or bow down to worship them, as is now practised in most Popish Countries, where Images are much honoured and worshipped.

Q. How came the First and Second Commandments to be made one of, in most of the Manuals, and Catechisms, of the Church of *Rome*, and that they divide the Tenth into two, to make up the Number?

A. Because they hide as much as possible that sinful and idolatrous Practice of Image Worship, and also that of Saints and Angels, from the Eyes of the People, who would be apt to forsake their Idolatrous Practices, if they were let into the clear Knowledge of God's Commands, and the free Use of the Holy Scriptures.

Q. Is there any Reason to divide the 10th Commandment into two?

A. None that I know of, for the Sense and Scope of the Words are the same thro' the whole Commandment; and is not so divided in any Tables of Division made by Ancient Fathers and Historians, from the coming of *Christ* to the 12th Century, who have been carefully perused on this Point. You will find the general Voice of them for the present Division in the Reformed Churches, and against that Erroneous one made use of in the Church of *Rome*, some few Centuries past, who quote St. *Augustine* for it, without any good Authority, since he recanted this Error in other Parts of his Writings, as you may see in the Paris Edition of this Father.

As for the *Jewish* Writers and Historians, they are all against this Division of the Commandments in the Church of *Rome*: see *Josephus*, *Philo*, *Buxtorff* and the *Chaldeea* Paraphrase in *Exod. xx.*

Q. What is the Purport of the last Part of this Commandment, about visiting the Sins of the Fathers upon the Children, to the 3d and 4th Generation of them that hate him, shewing Mercy to Thousands, of them that love him, and keep his Commandments?

A. God is so jealous of his Honour in this respect of Worship, that he declares he would

would inflict such Temporal Judgments on the Fathers as would affect the Children for Generations to come, if they continued to hate him so, as not to keep these two Commandments ; that is, if they worshipped any other false God beside him, or worshipped him in false Manner.

Q. Is there no Means left of averting this Punishment ?

A. There is, when the Children forsake the Father's Sins, and turn to him that smote them ; God will visit them then with Mercy, when they shew that they love him, by keeping his Commandments.

Q. Why does God seem by these Threats to be most provoked at this Sin of Idolatry ?

A. Because it is the greatest lessening to his Glory, and undermines the Foundation of all true Religion and Virtue.

Q. Why are not the idolatrous Christian Nations visited with such signal Punishments and Judgments, as were pronounced against the *Israelites*, in this Commandment ?

A. The same Reason I gave in the Conclusion of the former Commandment, will do for this, that the *Jewish* and Christian Dispensations are different, temporal Rewards and Punishments being the Sanctions chiefly insisted on in the former, but spiritual and eternal in the latter.

I have enlarged much on these two Commandments, as the manifest Transgressions against them, are the reigning Sins of these Times, as they were in former Ages.

S E C T. XXX. *Of the Third Commandment, of the Nature of rash Oaths of every Kind, Perjury, and false Swearing, rash Vows, &c.*

Q. What is the Third Commandment ?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

Q. What is meant by the Name of God ?

A. It is that by which he is made known to us in the holy Scriptures, to wit, his great and several Attributes he has declared himself by.

Q. What do you mean by taking God's Name in vain ?

A. When we make mention of his Name on any trifling or slight Occasion, in our common Discourse, or Intercourse, one with another, in Bargains, Contracts, and Promises.

Q. Is the Name of God taken in vain, when what we say is true, as well as what is false ?

A. We judge it to be so in some Degree by the Christian Doctrine, *Matt. v.* though among

among the *Jews* they supposed it to be no Sin to make mention of the Name of God, when what they said was true, as is the Practice of some Christians in these Days.

Q. What is an Oath?

A. It is a solemn Appeal to God to witness to the Truth of what we say, thereby virtually invoking him to punish us if what we say be false.

Q. Is it lawful to swear on any Account, when our Saviour says, in the 5th of *St. Matt.* Swear not at all?

A. What is meant there, is not to swear on slight Occasions, or to make use of the Name of God in common Discourse; but let your yea be yea, and your nay nay; that is, let what you say be true, and received as Truth, by your own affirming or denying the Thing to be so, without calling on God to be a Witness.

Q. Is it lawful to swear in a Matter of Moment, when we are called on so to do?

A. It is to witness to the Truth of any Thing we are called on before a Magistrate; to decide Differences in Matters of Right and Property, as an Oath for Confirmation is said to be an End of Strife, *Heb. vi. 16.* and to give Testimony of our Loyalty and Fidelity to the Governors supreme in any Country we live in.

Q. What is Perjury?

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A. It

A. It is calling on God to witness to the Truth of what we know to be false, and also of what we do not know to be certainly true.

Q. How do you divide this kind of Perjury?

A. Into deliberate, or permeditated Perjury, and rash or unthinking Perjury.

Q. What is deliberate Perjury?

A. It is calling on God to witness in a Matter of Moment, and asserting it to be true, when we know it to be directly false.

Q. What is the Punishment attending this Sin?

A. That God has said, he will not hold him guiltless who commits it, but punish with eternal Death, so heinous a Sin without Repentance, and making Restitution to the Person injured, to the best of our Power.

Q. What is the Nature of rash and unthinking Perjury?

A. When we call upon God, to witness in what is false, without Thought, on a trifling Account.

Q. What leads us into this Sin?

A. The common Use of Oaths on all Occasions, be what we say true or false.

Q. What Remedy is best for the Cure of this Malady?

A. Not to make Use of the Name of God in our common Discourse, Intercourse, or Bargains, one with another; to consider what an Affront it would be to act thus
in

n the Presence of a King or any great Man, how much more in the Presence of the King of Kings, who is always present with us.

Q Is it sinful to swear by the Creatures of God?

A. It is ; for herein you appeal to them, as deciders of your Controversies, Discerners of the Truth or Falsehood of what you swear, and suppose a Power in them to punish you, if you swear falsely ; which Power is to be given to God alone, who is All-knowing, and All-powerful, and can destroy the whole Creation by the Breath of his Mouth.

Q Does the common Use of Oaths add any Weight to what we say?

A. It does not, and is so far from doing it, that others have Reason to suspect, that there is something False couched under that saying, that needs an Oath to set it off ; and there is this Misfortune generally attends a common Swearer ; that few or none believe what he swears to be true.

Q Is not there some sensible Pleasure attending this Sin, that makes People so fond of it?

A. I could never know or hear of any, it seems to me to proceed from a corrupt Custom People fall into, for Want of Thought, good Sense, and good Manners, and through a Contempt of God and Religion.

Q. What think you of making Vows, as is customary with some People?

A. I think it adviseable to be very cautious in making Vows, lest we should not be able to perform them, then they are called rash Vows, as the Scripture speaks, when thou vowest a Vow unto God, defer not to pay it, for he hath no Pleasure in Fools, *Ecc. 5. 4.* And better it is thou shouldst not vow, than thou shouldst vow and not pay, ver. 5.

Q. Do you suppose that profane Custom of Cursing, to be a Breach of this Commandment?

A. I do, for it often happens, that God Almighty's Name is joined with such wicked Wishes and Imprecations, and always shews a Malicious and Wicked Intention of doing Evil to your Neighbour, or having Mischief befall him by some other Hand; calling on God to bring Judgments on your Neighbour, and those perhaps without deserving, which often light upon the Party's own Head, that wishes this Evil to another.

Q. What may, beside all this, be comprehended under this Command?

A. All blasphemous and reproaching Ways of speaking, concerning God, and Religion, and the Ministers of his Word, without deserving; as also, an irreverent Behaviour in his publick Worship, and the Use of the Sacraments,

Sacraments, and in short of any Thing wherein his Name and Honour is concerned.

Q. What Observations and Reflections are necessary to be made, on the Breach of this Commandment?

A. That Christians, above all Sects of People, that History gives an Account of, are aptest to transgress, and trespass against this Command, whether under the Name of Christianity they presume to offend more than others, or they are inclined to let other People see, how free they can make with that God they profess to believe in, when most other Sects of People in the World, are afraid to mention his awful Name, unless on a Religious, Solemn and serious Account.

Q. Can you mention any of those Sects of People, that are so cautious in this Respect?

A. I think I can; the ancient *Jews* are said to have that Veneration for the Name of God, that when they made mention of him, they usually added this Expression, whose Name is Blessed; and the Modern *Jews* are also said to have that awful Reverence for the Name of God, that they do not make mention of it, only on a Serious and Religious Account. The Mahometans also, are said to hold the Name of God so sacred, as never to speak of him, or his Attributes, but with the greatest Respect and Veneration.

Q. What

Q. What other Observation have you to make on the Breach of this Command?

A. That the little Regard Christians shew for the Name of God, and his worship, with the ridiculous Errors of Popery ; such as Image, and Saint worship, Transubstantiation, and the Worship of the Host, when elevated, are a great Offence to both *Jews* and *Mahometans*, and a Hindrance to great Numbers of them, from coming into the Fold of *Christ's Church*, for by these Practices the Name of God is blasphemed among the *Gentiles*.

Q. Can you produce me any Instance of this?

A. I think I can, from the Council of the *Jews*, held, *October 22d 1650*, in the Plain of *Ageda in Hungary*, to search the Scriptures whether the *Messiah* was come ; when many of them had agreed to the Possibility of it, they desired to know from the *Christians* present, what Rules and Precepts the *Messiah* had left his Followers to walk by. Some *Jesuits* and *Franciscans* told them they must follow the Doctrines of the Catholick Church, whose Vicar the Pope was, and amongst other Tenets mention'd those of Transubstantiation, Invocation of Saints, and Adoration of the blessed Virgin, and the Cross : at this, 'tis said, the Assembly broke up with great Tumult, crying out, no *Christ*, no Image-worship, no Woman God ; many rent their Cloaths,

Cloaths, casting Dust on their Heads, crying Blasphemy, Blasphemy, and departed.

S E C T. XXXI. *Of the Fourth Commandment; of the Christian Sabbath, and how it ought to be observed.*

Q. What is the Fourth Commandment?

A. Remember thou keep Holy the Sabbath-day, Six Days shalt thou labour, and do all that thou hast to do, but the Seventh is the Sabbath of the Lord thy God, in it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Manservant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates; for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord blessed the Seventh Day, and hallowed it.

Q. What does this Command recommend to us, and oblige us to?

A. A Day of Rest, that we may keep it Holy to the Lord our God.

Q. Is it necessary to set apart a particular Time for the Duties of Religion, if this Command had not enjoin'd it?

A. It is, that People may be instructed in the Nature of religious Worship, and of moral Duties; and also to have a fixed and stated Time, of offering up publick and
common

common Prayers, and Praises, in Adoration of God's Holy Name.

Q. What other End was this Day of Rest appointed for?

A. Another was, to contemplate and admire the great Glory of God, in the Works of Creation and Providence, how in Six Days God made the Heavens, the Earth, the Sea, and all Things that are therein.

Q. Could not God make and create all Things in one Day, as well as Six?

A. He could, but for greater Order, and that we might perceive his Works more distinctly, he chose to do it in Six Days.

Q. Was this Command binding from the Beginning of the World?

A. It was; Divine Worship was appointed publickly to be observed from the Beginning, to wit Sacrifices, so a particular Day was necessary to be set apart for that End; this appears to be one of the seven Precepts enjoyn'd in those Times, called the Precepts of the Sons of *Noah*; for God himself sanctified this Day, and set it apart for Rest from Labour, and the Work of the six Days, *Gen. ii.*

Q. When was the Institution of the Sabbath renewed?

A. It was renewed to the *Israelites* in the Wilderness, after their Passage thro' the Red Sea, and being delivered from the *Egyptian* Bondage, on this Account the
Israelites

Israelites were bound to a stricter and more peculiar Observance of this sabbatical Rest than any other People, the Reason of this you may find in the 5th Chapter of *Deuteronomy*, and 14th Verse.

Q. What Day of the Week did the *Jews* observe?

A. Our *Saturday*.

Q. Was this the same Day, on which God rested from the Work of Creation, and commanded *Adam* and *Noah* to observe in their Generations?

A. It is probable it might, but this is not revealed to us.

Q. How came this Day to be alter'd amongst Christians, and to be chang'd to the first Day of the Week?

A. It was chang'd to the first Day of the Week on Account of our Saviour's Resurrection on that Day, and from the Practice of the Apostles, and Christians after them, who met together for divine Worship, on this Day, and continued stedfastly in breaking of Bread, and in Prayer, *Acts* ii. 42.

Q. How are Christians obliged to keep the Sabbath Day?

A. By resting from their six Days Labour, and any worldly Business, on this Day, and a constant Attendance on divine Worship, with the Duties of Prayer, hearing, and reading the holy Scriptures, with other Books of Instruction and Devotion, and a due Attendance

Attendance with their Families to such Duties.

Q. May any Work be done this Day, more than was permitted to the *Jews*.

A. Works of Mercy, Charity, and Necessity, may be done, but what tends to Profit or Gain, as buying and selling, making Bargains, and such like Works of the six Days, may not be done on the Sabbath, as they are a manifest Trespass against it.

Q. May we not employ our Cattle, or our Servants, in any laborious Exercise, on this Day, under the Christian Dispensation, which is different from that of the *Jews*?

A. We may not, only in Cases of Necessity, that the poor Labourers, Servants and Cattle may have Time to Rest, as well as others, as this Day was appointed by God for that End.

Q. May our Food be dress'd and made ready this Day, as was forbid among the *Jews*, and has been strictly observ'd by some Christians since, in Imitation of them?

A. We may make ready our Food on this Day, but all Excess in our Entertainments should be avoided, as much as possible, that Servants may have more Time for Rest and Attendance on divine Worship this Day, than any other Day of the Week.

Q. The sabbatical Rest was of that Strictness among the *Jews*, that if a Man was found gathering Sticks on that Day to dress his

his

his Food, he was to be put to Death ; does not that Strictness in some Measure bind us?

A. It does not, the *Jews* were bound to the Strictness of the Letter of their Law, we are now bound only to the Morality of it.

Q. May any other Days be appointed for Days of Rest from Labour beside the Sabbath?

A. By the Law of God we may follow our Callings and Occupations the six Days ; but where publick Authority interposeth, it may appoint other Days of Rest from common Labour, in order to the better Attendance on our Fasts and Festivals ; but they shou'd be as few in Number as possible, for the Good of Society ; and on most of those Days, People may follow their several Callings and Occupations, when divine Service is over, as is the Practice at present in some *Popish* Countries.

Q. Is it lawful to begin Journeys on this Day, and travel as on other Days of the Week, as is too much practised by some People, who ought to have a better Sense of this Duty ?

A. It is not lawful where a Case of Necessity does not occur, and these Cases are not to be interpreted too favourably on our Side, altho' the Strictness of the *Jewish* Sabbath is in

in a great Measure laid aside, yet the Morality of it is of continual Obligation.

Q. What was a Sabbath Day's Journey deemed to be among the *Jews*?

A. There are various Opinions, but the most obvious and likeliest is, that it was about two miles, beyond which it was not lawful for them to go, without great Necessity; their Towns, Villages and Synagogues being so near one another, it was not suppos'd they need go, at a greater Distance for publick Worship on that Day.

Q. Is it lawful to make Use of Games and Diversions on this Day, as is usual in these Parts of the World, and chiefly in *Popish* Countries?

A. It is not lawful to make Use of any Games on this Day, as it is set apart for religious Duties only, and using our best Endeavours to improve ourselves in the Knowledge of God and true Religion, the best Use we can make of it, and Time little enough for that great End, beside the Offence that we offer to our fellow Christians.

Q. May not some Sort of Recreation be made Use of on this Day?

A. It may for those who are confined to close Work the six Days, such as Walking, and Riding abroad, for the Benefit of Health; but all laborious Exercises and Diversions are to be avoided, as Trespasses against this Command.

S E C T. XXXII. *Of the Fifth Commandment, wherein the relative Duties are clearly laid down.*

Q. What is the fifth Commandment ?

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What seems to call on us for our Chief Regard in this Command ?

A. To pay due Respect and Regard to our natural Parents, or any other deriving under them.

Q. What is the Nature of this Respect and Honour we are to pay to our natural Parents ?

A. To obey all their just and reasonable Commands ; to pay due Respect to them, and to honour them, on Account of the Relation they bear to us, in Preheminence, and Superiority, as our natural Parents.

Q. Are we to be under this Strictness of Duty to them when we come to Years of Maturity, as when in Infancy and tender Years, when we wanted their Help and Assistance ?

A. We are to advise with them, in all important Undertakings, with Respect both to our religious and our worldly Affairs, such as Marriage, and disposing of ourselves
in

in the World, as they were the Instruments of our Being and Education, and putting us in a Capacity of enjoying the Benefits of any of those Stations, God has appointed for us in this Life.

Q. What farther Honour and Respect are we to pay to our natural Parents ?

A. We are to repay that Tenderneſs and Love they ſhew'd us, when we cou'd not help ourſelves, to relieve their Neceſſities, if they ſtand in need of our Aſſiſtance, and it is in our Power to help them, to pay due Deference and Reſpect to their Years and Infirmities, tho' they ſtood in Need of our Supply in their daily Wants.

Q. What is the Duty of Parents towards their Children ?

A. Chiefly to take Care of their Nurture and Education in the Fear of God, to ſhew good Example to them, and have them early inſtructed in the Principles of true Religion, derived from *Chriſt* and his Apoſtles.

Q. What are they to do farther for them ?

A. They are to bring up their Children at proper Years to ſome Trade, Buſineſs, and Employment, that they may get their Living by, according to their Ability and Circumſtances in the World ; to diſtribute their Fortune equally amongſt them ; at proper Years to help to ſettle them in the World,

World, as well in their Lifetime as at their Death; to encourage them when they do well, and to admonish and correct them when they do amiss.

Q. What other Behaviour is requir'd from Parents towards their Children?

A. To be loving, courteous, and gentle, towards them, and not by a froward Humour, or Passion, vented on all Occasions, to provoke them to Wrath, as the Apostle warneth against, and so to withdraw their Love and Affection from them.

Q. Are there any others to be comprehended under this Command?

A. There are, such as Governors, and Magistrates supreme, and subordinate; Ministers and Teachers in Religion, Masters and Mistresses in Families, Husbands and Wives: Younger to the Elder, Persons in low Rank to those in higher Stations; to each of these there is Honour, and a reciprocal Duty due, according to the Nature and Degree of the Relation they bear to us.

Q. What Duty and Honour is due to Governors and Magistrates supreme, from the People who live under them?

A. Submission and Obedience, according to the Laws of the Country we live in, to submit to, and obey them, in all Things not contrary to the Laws of God.

Q. What if the Civil Power would command any Thing contrary to the Law of God?

A. We

A. We must in that Case obey God rather than Man.

Q. Are we to resist in such a Case?

A. We are not under such a Pretence to resist the Powers that be, or rise up in an hostile Way against them, but rather suffer Persecution for Conscience-sake, according to that of the Apostle, Let every Soul be subject to the higher Powers, for whosoever resisteth the Power, resisteth the Ordinance of God, *Rom. 13.*

Q. What is the Duty of the supreme civil Magistrate towards his People?

A. To consult the Good of the Community committed to his Care; not to oppress them with heavy Taxes, to satisfy a covetous Temper, or to squander on Luxury or Vanity, or to carry on unjust Wars, out of an ambitious View of conquering neighbouring Kingdoms.

Q. What farther Obligation lies on the supreme civil Magistrate, towards his People?

A. To rule them with Moderation, Justice and Equity; to be faithful to the Trust committed to him, and not use Means to enslave his People; but above all to take Care, that the true Religion, and Service of God, be protected, and maintain'd; to endeavour, as much as in him lies, to suppress Vice, and Profaneness, Irreligion and Immorality, so odious to God, and destructive

frustrative to the Welfare of any Nation, where such reign.

Q. How are we to behave towards our Spiritual Pastors, and Guides, the Ministers of God's Word?

A. We are to shew Reverence and Respect to them for their Work-sake, as they are the Messengers and Publishers of God's Will to Mankind; to contribute to their Maintenance and Support, without grudging, or withholding their Dues from them, as they are set apart for this very Work.

Q. What if our spiritual Guides misbehave or err, in Point of Doctrine or Morals?

A. We are to bear with their Infirmities, as much as possible, considering there is no Infallibility or absolute Perfection on this Side the Grave; but if they persist in any notorious Crime to give Offence, there are Laws provided against such Offences.

Q. What is the Duty of our spiritual Pastors and Teachers towards the People committed to their Care?

A. To instruct them in the most plain and easy Manner, suited to their Apprehensions, in all Points necessary to Salvation, to open the Scriptures to them, the New Testament especially, where the Will of God is revealed to the greatest Perfection by *Christ* and his Apostles; to tell them freely of their Faults and sinful Course, even those

of Rank and Station, if under their Inspection, to admonish them of the Danger in persisting in them, but all this in the most prudent and friendly Way, to shew that it proceeds more from a Sense of Duty which their Office obliges them to, and a Regard for the Person reprov'd, than from any Humour or Spleen of their own.

Q. What is the Duty of Wives towards their Husbands?

A. To observe the Marriage Covenant with the greatest Fidelity, to love, honour, and obey them in all Things lawful, to be true and just to them in all their Concerns, to avoid all Railing and Contention, as much as possible, to order their Family Affairs with good OEconomy, to bring up their Children in the Fear of the Lord, by instilling good Principles into them betimes, and rooting out bad ones, by moderate Correction in their tender Years, not to forsake their Husbands, when Troubles, Sicknes, or any other Misfortunes fall on them, but to be faithful and well united to them, both in Person and Affection, to the last Period of Life.

Q. What is the reciprocal Duty of Husbands towards their Wives?

A. To be true to their Bed, kind and loving to their Persons, making them Partakers of their worldly Substance, as their Necessities require, and according to their Ability,

Ability, Rank, and Station in the World; to take proper Care of them in Sickneſs and any other Diſtreſs; to protect them from outward Danger as far as they are able; not to be churliſh, froward, or abuſive to them, but to love and cheriſh them, as their own Fleſh; and keep to them and no other, ſo long as they both ſhall live.

Q. What is the Duty of Servants towards their Maſters and Miſtreſſes?

A. To be careful to perform their Duty in that Station which is appointed for them; to improve the Talent committed to them, to the beſt Advantage, and in the moſt induſtrious and frugal Way; not to be Eye-Servants, but to labour diligently in their Calling; to be true and juſt in what is committed to their Care, and manage it to the beſt Purpoſe, even to the ſame, as if it was their own.

Q. What is the Duty of Maſters and Miſtreſſes towards their Servants?

A. To uſe them with Mildneſs and Humanity, as they are Chriſtians, and their Fellow creatures; not to impoſe too heavy Burthens on them, more than they are able to bear; to encourage them in Well-doing, by paying them their Wages, in the moſt punctual Manner, even more, as they ſhall deſerve; moreover the Health of their Souls, as well as their Bodies, is to be taken Care of, by allowing them ſufficient Time for the

Service of God, that they may be instructed in all Christian Duties, to which End they are to give a helping Hand, as far as they have Ability and Opportunity so to do.

Q. How ought young Persons to behave towards their Elders and the Aged?

A. To shew them Respect on Account of their Years, not to affront, injure, or abuse them, on Account of the Misfortunes or Infirmities old Age might have brought on them.

Q. How ought elder Persons to behave towards the younger?

A. To advise them in all important Affairs, how they ought to conduct themselves on this Stage of Life, and when they see them take wrong Courses, to admonish them friendly and prudently of the Danger.

Q. How ought Persons of low Degree to behave towards those in a higher Rank and Station in the World?

A. To shew them Respect according to their Rank, Station or Quality, not to envy them on Account of their Superiority in Fortune or Station, considering these Differences are appointed by the Providence of God, for the well ordering of Trade and Commerce, and the mutual Assistance the Rich can give to the Poor, and the Poor to the Rich, and so on in every Degree in the Conduct of Affairs in this Life.

Q. What

2. What is the Duty of those in higher Rank, towards those in lower Stations?

A. To employ them usefully and pay them punctually; not to behave proudly or arrogantly towards them, as if they were not of the same Species, or to despise them on Account of their Poverty or Meanness of Station; remembering always that we are Fellow-christians and Fellow-creatures, wherefore ought to hold Fellowship, and shew forth mutual Love, Tenderness and brotherly Kindness one to another, as *Christ* equally loved us.

2. What is the Import of this Promise made by God to the due Observers of this Command, specified in these Words, that thy Days may be long in the Land, which the Lord thy God hath given thee.

A. Temporal Rewards, such as long Life, and a competent Possession of worldly Things, were the main Rewards laid down to the *Jews* in the old Dispensation; Motives that must necessarily attract their Obedience to their Parents and Superiors, whereas the contrary Practices usually draw Vengeance and many temporal Evils after them, as you may find in the historical Account of the Progress the *Jews* made into the promised Land, and their Settlements there.

2. What Relation has this Promise to us, that are under the Christian Dispensation?

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A. As eternal as well as temporal Rewards are the sure Sanction of the Gospel.

Thus may Christians, and all others, who obey this Command, founded on the Law of Nature and Nations, expect temporal as well as spiritual Advantages, such as we may have sure Hopes of from the Observance of all the Rest of God's Commands, but particularly this of the 5th, which is the first that has a Promise annex'd to it, as you may see, *Eph. vi. 2, 3.* and as *St. Paul* observes in another Place, Godliness is profitable to all Things, having the Promise of this Life, and that which is to come.

S E C T. XXXIII. *Of the Sixth Commandment, the several Kinds of Murder, and the heinous Nature of this Sin.*

Q. What is the sixth Commandment?

A. Thou shalt do no Murder?

Q. What is Murder?

A. It is a depriving our Fellow-creatures of Life.

Q. Is all killing, or depriving our Fellow-creatures of Life, to be comprehended under this Sin of Murder?

A. It is not, for when we are engag'd in a lawful War, we may kill our Enemy in Defence of our Country, or of ourselves; and Criminals may be depriv'd of Life for capital Offences against the known Laws of the Land, as a Terror to others.

Q. Is there any other way of killing our Fellow-creature without Imputation of Murder?

A. There is, when it is done by Chance, and not willfully, or knowingly; but great Caution should be used how we sport with those Instruments of Death, that have by Chance and Misfortune sent so many out of the World, by a sudden unprovided Death, which cannot but make a lasting Impression on those who have been the Actors in such Tragedies, tho' it might be in Jest, and without Design.

Q. Is it lawful for a Man to kill himself?

A. It is not, but in the same Degree with that of killing another, for no Man has a Right to put an End to his own Life, no more than that of another, 1st, as he is a Member of the Society or Commonwealth; 2^{dly}, as he defaces the Image of God in that Act of destroying himself; 3^{dly}, as he is accountable to Almighty God, in whose Power alone is Life and Death.

Q. Is it Murder for two to meet on a Challenge, and attempt to kill each other?

A. It is, for the Intention is to be consider'd, tho' one or both might escape being killed.

Q. If a Man refuses such a Combat on a fair Challenge, he is deem'd a Coward among the unthinking Part of Mankind; what is best to be done in such a Case?

A. It is better to run the Hazard of such an Imputation, than fight against God and the known Laws of our Country, which afford Protection if apply'd to in such Cases.

Q. What if a Man is so violently attacked in a Quarrel or Encounter, that his Life is in great Danger.

A. In such a Case, he is to defend himself to the best of his Power, and if no other Means will do, he may save his own Life by the Death of the Assailant.

Q. Why is Murder deem'd to be so great a Sin, that there is no Satisfaction to be made for it, but by the Death of the Offender?

A. Because the Life of Man cannot be restored as other Goods may, and is the Occasion of many dying in their Sins, without any Space of Repentance and Amendment of Life.

Q. What other Sins may be comprehended under this?

A. All violent Anger, Malice, Revenge, Evil-speaking, Railing and abusive Language, also Drinking to that Excess, as to take away the Use of Reason, all which may be Motives and Incitives to this great Sin.

Q. What are the contrary Virtues enjoyn'd?

A. Universal Love, a ready Disposition to forgive Injuries, and a peaceable Temper and Disposition not easily provoked, not to return Offences and Affronts passed on us.

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S. E. C. T. XXXIV. *Of the Seventh Commandment, of Adultery, Fornication, Uncleanesse, and the several Kinds of Sin comprehended under this Command, cleanly discuss'd.*

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is the Nature of this Sin of Adultery?

A. It is an adulterating or defiling our Neighbour's Bed in the married State; or in plainer Words, having carnal Knowledge of another Man's Wife.

Q. Is the Sin equal on the Man's Side as on the Woman's?

A. It is in the Sight of God, from this Text in the 20th of *Leviticus*, the Man that committeth Adultery with another Man's Wife, the Adulterer and the Adulteress shall surely be put to Death.

Q. What think you of a married Man having carnal Knowledge of a single Woman?

A. I take it to be a Branch of this Sin, as it is a Breach of that Vow which was mutual at Marriage, and takes away from that Love, which ought to be lasting on both Sides in the Marriage State.

Q. What think you of Polygamy and Concubinage, which were practis'd under the old Law?

A. I think they were guilty of Sin, who liv'd in either State, tho' God did not punish them by any visible Judgment, but as our Saviour says, from the Beginning it was not so; and *Lamech's* Wives seem to be afraid of this Sin of their Husband having more Wives, than one when they spoke to him; *Gen. iv. 23.*

Q. What is said in the New Testament about this Sin?

A. Both *Christ* and his Apostles spake much against it, and endeavour in their Writings to cut off this Sin at the very Root, by speaking against those Sins that would have even any Tendency to it.

Q. May a Man put away his Wife on any weighty Occasion of Dislike by a Bill of Divorce, as was practis'd among the Jews?

A. He may not, for our Saviour in his Gospel has amended this corrupt Custom, by saying, that whosoever shall put away his Wife, except for the Cause of Fornication, causeth her to commit Adultery, and whosoever marrieth her so divorced, committeth Adultery, *Mat. v. 32.*

Q. If no other Divorce is lawful by this Text, saving for the Cause of Fornication, and to be allow'd to marry another, it may be presum'd the innocent Person may marry again?

A. By

A. By the Law of the Gospel he may, but the Laws of the Land clog this Liberty with some Difficulties; to avoid as much as possible any Pretence a Man may make of putting away his Wife on this Account, having conceiv'd some other Dislike against her.

Q. Does it not appear to be more criminal on the Woman's Side than on the Man's in the Case of Adultery, since the Man is allowed to put away the Woman, but the Woman cannot put away the Man on this Account?

A. It appears to be so by the Law of Nations, for the Good of Society, to punish this Sin more severely on the Woman, to deter and prevent as much as possible a spurious and uncertain Offspring, that may be brought into Families, on Account of the Woman betraying the Faith of the Marriage Bed.

Q. Why doth this Sin of Adultery and Fornication appear to be more odious and contemptible on the Woman's Side than on the Man's, and punished more severely?

A. In all Nations, the Chastity of the Woman is more valuable than that of the Man, and in higher Esteem, for the Reasons already given, as that the Want of this Virtue has brought many temporal Evils, and has been in many Nations punished with Death.

Q. Why is this Sin of Adultery branded with such Infamy, and so odious in the Sight of God and Man, as to be punished with Death, as it has been among the *Jews*, and some Nations among the *Heathens*?

A. Because it is next to the Sin of Murder in its pernicious Consequences, and no Reparation to be made for either, but by the Death of the Offender, tho' the Punishment by Death has been mitigated under the Gospel, yet the Laws of our Country have discourag'd it as much as possible, by giving large Damages against the Adulterer; and the Adulteress is deprived of any Right of Maintenance by Dowry.

Q. What other Sins may be comprehended under this Command.

A. Incest, Fornication, Uncleanness, and all unlawful Desires, and Intentions, tho' not executed; evil Concupiscence, all lascivious Jestings, and Speaking, which are not convenient.

S E C T. XXXV. Of the Eighth Commandment, of several Kinds of Theft, Robbery, and defrauding one another.

Q. What is the Eighth Commandment?

A. Thou shalt not steal.

Q. What is stealing.

A. It is the unjust withholding or taking from

from another, that which belongs to him, by the Laws of God and his Country.

Q. How many Ways may this be done?

A. Many Ways, but the two most general and common, are those of robbing by open Violence, or taking our Neighbour's Goods by secret and private Means.

Q. Which of the two think you is most injurious and criminal?

A. Both seem to be so great an Injury to Society, that most Countries have prescribed capital Punishments, according to the Nature of the Crime.

Q. Would not that Punishment in the Jewish Law of restoring Fourfold answer among Christians?

A. It would, if those who followed these pernicious Practices were of Ability, out of their own Property, to make such Satisfaction.

Q. How comes it to pass that they are not?

A. Those who give themselves up to this Course of Life are generally the most abandon'd, the idle and extravagant Part of the Community, who first waste and destroy their own, then fall upon others to waste and destroy them, so have no Restitution to make but the Penalties which the Laws of their Country lay upon them.

Q. What is the common Penalty our Laws prescribe?

A. Death,

A. Death, if the Goods taken be of any considerable Value, whereas I conceive other Penalties may be as effectual, and of greater Terror, *viz.* to be confined to perpetual Slavery in Mines, and other hard Labour during Life.

Q. Are there any other Ways of trespassing against this Command beside what is mention'd?

A. There are many, as that of cheating and defrauding our Neighbour in Bargains, and Contracts, in buying and selling, Want of Weight and Measure, vending bad Goods which deceive the Buyer, and such like Practices.

Q. Are there any more Trespasses against this Command?

A. There are, such as contracting Debts we are not able, or never intend to pay, refusing or deferring to pay just Debts to Creditors, to their manifest Prejudice in Trade, tho' we are able to pay, and joining in any oppressive Means to ruin our Neighbour by Fraud and Injustice of any Kind.

Q. Are there any more Trespasses against this Command?

A. Breach of Trust is a known Trespass against this Command, as also receiving, concealing, or buying Goods, that we know to be stolen, or fraudulently obtain'd, Running of Goods to the Prejudice of the fair Trader, and defrauding the King of that Tribute

Tribute which is so necessary to the Preservation of Kingdoms and States, and such like.

Q. What think you of Gaming, which is reckon'd so genteel and fashionable a Diversion, and so much in Use?

A. I think those who play or game so as to injure their own, or their Neighbour's Fortune, or waste too much of their Time this Way, are guilty of a Trespass against this Command.

Q. What think you then of going to Law?

A. I think it is to be avoided as much as possible, according to that Text, *Matt. 5. 40.* If any Man sue thee at Law, &c. and as Law suits are generally manag'd in these Kingdoms, it is better to loose a small Matter of a Man's Property, than hazard the Loss of a much greater Part of a Man's Substance; for it is often so, that he who gets the better of a Lawsuit, in Length of Time is but second best off, and a great Loser.

Q. Is a Man then to give up his Right to any one that comes to invade his Property?

A. He is not, but this is to be the last Shift, when all other Means prove ineffectual; for it is for the most Part in Law, as it is in War, where one Side is certainly in the Wrong, both Sides are generally to blame.

Q. What

Q. What think you of those, who by their Power and Fortune endeavour to oppress and defraud their Neighbours of their Right?

A. I take them to be guilty of a civil Kind of Theft, and those who endeavour to raise their Fortunes this Way, as too many do, build them on Iniquity, and a sandy Foundation, which perhaps their Posterity may have Cause to repent of, but for certain the Offenders this Way will without Restitution have great Cause to repent, tho' too late at the great Tribunal of God.

Q. What are the Duties and Virtues enjoined in this Command?

A. To be true and just in all our Dealings; not wilfully or willingly to wrong any one, and when it so happens, to make immediate Restitution, according to the best of our Power; to relieve the Poor and Needy according to our Ability; to provide for our Families as God has enabled us, and not by Extravagancy to waste their Fortunes; to be careful to follow some honest Trade or Calling, to get thereby an honest Livelihood; to keep our Hands from pilfering and stealing little Things, least by the Custom they bring us to greater Thefts, and at length to a shameful Punishment in the End, such as they bring on themselves who are guilty of such Facts.

S E C T. XXXVI. Of the Ninth Commandment, the bad Consequences attendant on false Testimony; of Perjury, Subornation of Perjury, and Forgery.

Q. What is the Ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is meant by bearing false Witness against our Neighbour?

A. It is to bear false Witness against him in a judicial Way, where any Dispute ariseth relating to Life, Property, or Reputation in any Respect.

Q. What other Sin is attendant on this, and directly against this Command?

A. That of Perjury, which is a very heinous one in the Sight of God and Man, detested by all Nations, and deservedly punished by the Laws of every Society.

Q. Why is this Sin so odious and detested by God?

A. Because of the bad Consequences attending it, for no Man's Life or Property is safe where this Sin is encouraged.

Q. Are there any other Sins that may be comprehended under this?

A. There are, such as suborning or procuring others to witness falsely for us, and this makes both equally guilty in the Sight

of God, and deservedly punishable by the Laws of Man.

Q. What other Sins are relative to this?

A. All hurtful lying and flandering our Neighbour's Credit and Reputation in the World, which is next to depriving him of Being, as it often hinders his Well-being in the World, all Evil-speaking, rash Censuring, and Reports falsely rais'd against the Character of an innocent Person, fall under the Censure of this Command.

Q. What is your Opinion of Forgery, which some are so bold to venture on, that is counterfeiting the Hand-writing of another, or his Seal, in Deeds and Covenants, &c.?

A. I take it to be of the same Nature of Theft, as Mens Properties are in Danger to be lost and alienated by such Practices, neither are Bonds, Covenants, or Receipts, secure by such Means, and this would be a manifest Damage to Trade and Commerce, so that such a Crime is deservedly to be punish'd, and severely too, by the Laws of every Society.

Q. What are the contrary Virtues and Duties enjoy'd in this Command?

A. To be religiously strict in the Government of the Tongue, to avoid lying as much as possible, chiefly in weighty Affairs, and what concerns Property; always to give Testimony, when call'd on to decide Differences,

rences, with an upright Conscience, to avoid thereby the Breach of this and the third Commandment at the same Time.

S E C T. XXXVII. Of the Tenth Commandment, the Evil of coveting our Neighbour's Possessions of any Kind, chiefly in what would be of hurtful Consequence to them.

Q. What is the Tenth Commandment?

A. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

Q. What do you mean by coveting, as is express'd in this Commandment?

A. I mean to cherish and entertain any inordinate unlawful Desire to obtain what properly belongs to another.

Q. What is meant by not coveting our Neighbour's House, the first Thing enjoined in this Commandment?

A. It is not to covet or desire any of his Possessions, but chiefly, that which is so necessary and useful to him as that of his House, as *Naboth's Vineyard* was to him.

Q. What is meant by not coveting our Neighbour's Wife?

A. This is in a great Measure included in the seventh Command, to which our Saviour added

added this Prohibition to compleat it, that
 whosoever looketh on a Woman to lust af-
 ter her, hath at that Instant committed Ad-
 ultery with her in his Heart, that is, hath
 coveted another Man's Wife in an evil and
 unlawful Way; for nothing is so valuable
 for a Man to part with, or a greater Pre-
 judice to him and his Family, than the Loss
 of the Chastity of his Wife.

Q. What think you of coveting, as is ex-
 press'd in the remaining Part of this Com-
 mand, is it any great Trespasse, such as a
 Man-servant, Ox, or Ass, or any other like
 Thing that is his?

A. It is a Trespasse, but not of that Mo-
 ment, as a Man's House, or his Wife, for
 this Part of the Command shews, that even
 the smallest Things which are another Man's
 Property are not to be coveted with an evil
 Eye, so as to endeavour to deprive our
 Neighbour of them.

Q. What Sins may be comprehended un-
 der this Command?

A. All unlawful and inordinate Desires of
 another's Property, looking with an envious
 Eye on their Possessions, Discontent and
 Uneasiness in our own State and Condition
 of Life.

Q. May not an over-eager Desire of
 Riches, which is call'd Avarice, be contain'd
 also under this Prohibition?

A. I

A. I think it may, as it often leads Men to many oppressive and unjust Acts to obtain them, and where Riches are heap'd up without any Use to be made of them, only to look on and admire them, which is too often the Case of the covetous Miser, this is injurious to the Society, and hurtful to the Person who pretends to enjoy them.

Q. What Hurt can it be to the Person who pretends to enjoy them?

A. They take away that Trust, Confidence, and Affection they ought to place on God, and place them on Wealth, the *Mammon* of this World, and makes them forget God, for where a Man's Treasure is there will his Heart be also, saith our Saviour.

Q. Why is Covetousness call'd in another Place Idolatry by the Apostle?

A. It is much to the same Purport as the former Answer, because the Covetous are apt to set their Hearts more on the Riches of this World than on God, their Creator and Preserver, and so make an Idol of them.

Q. What are the Duties enjoy'd in this Command?

A. Contentment with our Condition, whatever it be, not to murmur against God, nor envy our Neighbours on Account of any of their Acquisitions.

Q. How

Q How do you conclude this Commandment, and with it all the rest?

A With these Texts of Scripture, Let your Conversation be without Covetousness, and be content with such Things as ye have, *Heb. xiii. 5.* Mortifie your Members which are upon the Earth, Fornication, Unclean-ness, inordinate Affections, evil Concupis-
cence, and Covetousness, which is Idolatry, *Col. iii. 5.*

A short P R A Y E R to be said after reading or hearing these Commandments, and the Ex-
planation of them.

O LORD, we beseech thee to enlighten our Minds with the Grace of thy holy Spi-
rit, that we may be enabled to observe and keep all these thy holy Laws and divine Com-
mands.

How

Thus

Thus have I endeavoured to explain these ten Commandments, deliver'd by God to *Moses* on Mount *Sinai*, and made more plain and perfect by our Saviour's Additions and Comments on them in the new Testament; all of them compriz'd and comprehended in these two Particulars, our Duty towards God, and our Duty towards our Neighbour, which are so well enlarg'd on, and explain'd in this Part of our Church Catechism; in the Answer to these two main Questions, that I need not say any Thing more about them, but proceed to the Duty of Prayer, which comes next in Place, and is well set forth in that Pattern of Prayer our Saviour has left to his Church to imitate.

PART

S E C T. XXXVIII. Of the Duty of Prayer, of publick and private Prayer, extemporary Prayer, and praying by a set Form, and the several Requisites in Prayer.

Q **W** H A T is Prayer?
A. It is an Application to the divine Majesty of God for the Supply of our daily Wants and Necessities, his Protection, Preservation, good Providence, and Guidance by his Holy Spirit, which shews our necessary Dependance on him at all Times and in all Places, for in him and of him alone we have our Being.

Q Why does this Prayer which our Lord has taught us come in immediately after the Commandments?

A. Because without the Grace of God, which is only to be obtain'd by daily and constant Prayer, join'd with a good Life, we cannot be enabled to keep and obey those Commands as we ought to do.

Q How is the Duty of Prayer to God binding on us?

A. As we are created for that amongst other Ends, that we should both in publick and private Places pray to, praise, worship, and adore his holy Name.

Q How

Q. How is this to be done?

A. With due Attention of Mind, and with a competent Knowledge of what we say.

Q. Why is it to be perform'd with that Attention of Mind you speak of?

A. The reason is, if you do not perform this Duty with the best Attention you are able to give, it is only lost Labour, that is, drawing near to God with your Lips only, whilst your Hearts are far from him, this being the Sacrifice of Fools, and not of the Wise in Hearts towards God.

Q. May not wandering Thoughts in Prayer at some Times invade the most zealously affected, and diligently attentive?

A. They may, and often do so, by Reason of our Frailties and Infirmities, but we are to recollect and recover ourselves as soon as we can out of these Temptations and Wiles of *Satan*, and pray earnestly to God for his Grace to assist and protect us against such Assaults for the future.

Q. How are we to pray to God with our Understanding?

A. We are not to address ourselves to God by Prayer, either publick or private, in any Language we do not understand, as is now practised in the Church of *Rome*, for this Way of Prayer is only speaking into the Air, without any Signification, as *St. Paul* speaks of *1 Cor. xiv. 9.* and he says again *verse 14.* If I pray in an unknown Tongue

Tongue my Spirit prayeth, but my Understanding is unfruitful; and *verse 19*, in the Church I had rather speak five Words with my Understanding than ten thousand in an unknown Tongue.

Q. How ought it then to be perform'd?

A. In a plain, easy, perspicuous Manner, suited to our Capacities and Comprehensions; our Prayers in private should be few, and well chosen, as our Necessities require.

Q. At what Times ought we to pray?

A. The Scripture speaks of its Continuance, and without ceasing, that is, as the Morning and Evening Sacrifices were constant among the Jews, so the Sacrifices of the Hearts of Christians ought to be the same, to give Thanks to God for all his Benefits, his Protection, Preservation, and good Providence; his Mercy, and Forgiveness, and Supply of our daily Wants, both spiritual and temporal.

A. Are we to make Use of any Form of Prayer in our Addresses to God?

A. It is best so to do, as our blessed Saviour has set us a Pattern, for many of us are not sufficient of ourselves to offer up any Sacrifice acceptable to God without such Helps, both to avoid vain Repetitions, and Words unbecoming the Majesty of God.

Q. Where are you to find such Forms?

A. In

A. In the Liturgy of our Church, agreeing with the most ancient Liturgies in purest and earliest Ages of the Christian Church; and also that of the *Jews*, whom we find by ancient Authors to have a set Form of Prayer.

Q. How will this agree with private Prayer?

A. Those who have not better Helps are to make Use of such Collects out of our publick Form of Prayer, as will best suit their Necessities, and what they want to pray for in private will require.

Q. May extemporary Prayers be made use of on such private Occasions?

A. They may, where God has enabled us by a special Gift so to pray; but this cannot be so well done in the publick Service of the Church, where People cannot so well join in one common Prayer, without some such common Form of Prayer before known to them.

Q. How comes it to pass, that People cannot so well join in publick Prayer this Way?

A. Because they cannot know well what their Minister, who is the Mouth of the People, is to utter for them, if it is to be invented at that Time, so as to say *Amen* to it.

Q. Why so?

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A. Con-

A. Considering the Frailties and Imperfections of the best of Men, and of greatest Abilities, many Improperities may be offered up, unbecoming a Place of publick Worship, and the Presence of God, without an extraordinary Assistance of the Holy Spirit, which is not dispensed to any in these Days, but was confin'd to the first Ages of the Christian Church.

Q. Can this be any Hindrance to the People, joyning in such common Prayer?

A. It is, or at least ought to be; for God is a pure and perfect Spirit; wherefore, those who worship him acceptably, should do it in Spirit and in Truth: but this cannot be done where there is any Imperfection in Common Prayer.

Q. Are not those to be condemned then, who utter any Thing in their publick Assemblies, which comes into their Heads, in an enthusiastick Way, and spin out their Prayers to great Length in this Manner, that they may be heard for their much speaking?

A. They are, for they should consider what the Scripture takes notice of, that God is in Heaven, and they upon Earth, therefore their Words should be few, and well chosen, offer'd up with a pure Heart, and understanding Mind, being sensible what they say is right, before they will be accepted of by Almighty God.

Q. What

Q. What think you of the publick Prayers and Service used in the Church of Rome?

A. I take it to have many Imperfections and Errors, as that of offering up their publick Prayers, and other Parts of the Service, in a Language unknown to the People, so that none can join in it, except those who understand the Latin Tongue, wherefore the People are obliged to repeat their own private Prayers at that Time, one differing from the other; and this cannot properly be call'd or term'd any other than private Worship: therefore this Manner or Way of Worship is not agreeable to the Nature, and what the publick Worship of God ought to be.

Q. What is your Judgment of those Prayers made use of by them, in their publick and private Devotions, often repeated at the same Time?

A. I take them to be vain Repetitions, unbecoming the infinite Knowledge of God, who can hear and know our Necessities at once, without such Repetitions, as our Saviour took notice the Heathen made use of.

Q. Are we to spend all, or most of our Time, in either publick or private Prayers, according to the Monkish Superstition and Zeal in their Cloysters?

A. We are not, for the Affairs and Callings assigned us must be managed and attended to, so as to obtain a competent Maintenance

for ourselves, and to provide for others who are dependant on us; but those, whose easy Fortunes give them an Opportunity, should not omit the daily and constant Returns of both publick and private Prayer; and those who are daily Labourers, Artificers, and others who are constantly employed, may offer themselves up to God, by some short Prayers and Ejaculations, on their rising up and lying down, and at other Times as they have Opportunity, and this very acceptably too, if done with a good Heart and pure Conscience.

Q. What think you of praying to Saints, and Angels, as Mediators, and Intercessors, as practised in the Church of *Rome*?

A. I take it to be useless and idolatrous, and a lessening to the Mediation and Intercession of Jesus Christ our Lord, who died for the Sins of Mankind, and promised to be a sufficient Mediator and Intercessor for all penitent Sinners.

Q. Why do you take it to be useless and Idolatrous?

A. It is useless, because God is every where present, and is able and willing to hear us, knows our Infirmities and Imperfections, and wants no Mediators and Intercessors, as the Frailties of Princes, and other Men on Earth do; and we are not certain, that Angels, who are mere ministring Spirits, have any Authority from God to hear or receive our Prayers,

Prayers, much less departed Saints, whom we do not know to be so much as ministring Spirits, or that they hear our Prayers at all, nor can we know whether the greater Part of them be Saints, or no, till the Day of Judgment, or that they enter into everlasting Rest and Happiness, in the Presence of God, till the general Resurrection.

Q. How do you prove praying to Saints and Angels to be idolatrous?

A. Because as it is no where commanded in the Holy Scriptures, so it is expressly against the Laws of God, highly derogates from the Honour of the one true God, and from the Honour of Christ, the only true Mediator, for as there is one God, so there is also one Mediator between God and Man, *1 Tim. 2.*

Q. What is the last Requisite in Prayer?

A. That it be plain, easy, and intelligible, short and comprehensive, as I hinted before, proceeding more from the Dictates of the Heart, than the Labour of the Lips, the former of which God most regards.

Q. What is your Opinion of that Prayer our Lord taught his Disciples, and is left to us as a Pattern to imitate?

A. I take it to be very plain, and easy to be understood, short and comprehensive, and well suited to all the Conditions and Necessities of Life, to shew us that Almighty God is not to be applied to by a Multiplicity

of Words, hard Sentences, and vain Repetitions.

Q. If this Prayer of our Lord be so plain and easy to be understood, as you seem to imply, what need is there for any Explanation of it?

A. Very little, only to make it more familiar to some Capacities.

Q. There is no doubt, but you can repeat this Prayer of our Lord?

A. I will, God being my Helper. Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that Trespase against us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

SECT. XXXIX. *Of the First Petition, Our Father which art in Heaven, hallowed be thy Name.*

Q. What is meant by our Father, in the first Part, or beginning of this Prayer?

A. Our blessed Lord lets us know, that God Almighty is the common Father of us All, by Creation, Preservation, and Adoption; and that he himself is his Son by divine Generation. *Ep. iv. 6.* *God Our God and*

Father

Father of all, who is above all, through all, and in us all; Angels themselves are on this Account in Scripture called the Sons of God.

Q. Why are those Words added, which art in Heaven?

A. To denote God's high Place and Dignity, his chief Place of Residence, surrounded with Myriads of Angels, manifesting his Glory; not that the Godhead can be confined to any Place, for his infinite Power fills all Places, and is every where present.

Q. What is meant by hallowing God's Name?

A. We are to reverence and keep holy and sacred his Name on all Occasions, and to glorify him in the best Manner with Praises and Thanksgivings for all his Mercies and Benefits to us.

SECT. XL. Second Petition, Thy Kingdom come.

Q. What is the second Petition?

A. Thy Kingdom come.

Q. What do you take to be the Meaning of this coming of God's Kingdom?

A. I take it to be this, that the Kingdom of God's Grace may so prevail, that is, his true Religion and Worship, which are to be the Effects of the Gospel of Christ, may so spread over the whole Earth, as the Waters cover the Sea, according to the Scripture Phrase.

Q. May any Thing more be said of this Petition?

A. It may be meant and prayed by all God's People, that that blessed Time may come, when all true Worshipers shall be translated into God's Heavenly Kingdom, his Kingdom of Glory; which we should all wish, and earnestly pray may soon come unto us.

SECT. XLI. *Third Petition, Thy Will be done on Earth as it is in Heaven.*

Q. What is the third Petition?

A. Thy Will be done on Earth, as it is in Heaven.

Q. What is the Meaning of this Petition?

A. That as the Angels in Heaven perform the Will and Commands of God their Creator with all Chearfulness, Readiness and Constancy, so Men on Earth ought to do the same.

Q. How is the Will of God to be done on Earth?

A. By keeping his Commandments.

Q. Where are these Commandments to be found?

A. In the Holy Scriptures of the Old and New Testament.

Q. How is the Will of God to be done in a passive Sense here on Earth?

A. To submit with Humility to all those wise Dispensations of his good Providence.

to bear with Patience the Sufferings of this Life in prospect of the Joys of Heaven: according to the Text, *Luke xxi. 42.* *Not my Will, but thine be done.*

Q. Can the Will of God be done on Earth in any Proportion, as it is in Heaven?

A. It cannot, for there is no Perfection this Side the Grave: if we endeavour to do in proportion to our Strength and Abilities, this is all that can be expected, or will be required of us.

SECT. XLII. *Fourth Petition, Give us this Day our daily Bread.*

Q. What is the Fourth Petition?

A. Give us this Day our daily Bread.

Q. What is meant by this Petition?

A. As in the three former Petitions there is Respect had to what tends to the Glory of God; so in these three last, we are to pray that our Spiritual and temporal Wants may be supplied.

Q. What do we begin with?

A. Our temporal Wants, as our Saviour expresseth them by daily Bread, which signifieth as a Part for the Whole, what is necessary for our daily Support and Maintenance, in Bread implies the whole of what we want in this Life, whether it be Food or Raiment, with which we ought to be content.

Q. Are we to pray for the excessive Riches, and great Abundance of the Things of this Life?

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Q. We are not, for these do not add to the true Happiness of this Life, nor of that which is to come, but often bring their Troubles and Inconveniencies along with them; and God Almighty dispenses the good Things of this Life as seems to him most proper.

Q. Are the Rich, as well as the Poor and Needy, required to join in this Petition?

A. They are, for the daily Support of God's Providence, is necessary to all.

Q. How can you make this out?

A. I think I can from several Instances, as all Things, even the whole Universe, is in his Power, he can reduce the greatest Fortunes by some unforeseen Accidents and Misfortunes, as it has often come to pass, he can destroy the most powerful Kingdoms by Famine, Wars or Pestilence; for he that giveth Rain from Heaven, can hinder the Grass to grow on the Mountains, and Herbs for the Use of Man. *Psal. 147. 8, 9*, for he has often blasted our most successful Endeavours, and made a fruitful Land barren for the Wickedness of them that dwell therein.

Q. Can you produce any Instances of this?

A. I think I can from sacred History on the memorable Instance of *Sodom* and *Gomorrah*, and from the Account we have of the Land of *Jewry* or *Palestine*, which was before very fertile, and well inhabited, but is

now

now become in a great Measure barren and almost depopulated, with many other Instances in the Eastern Countries.

Q. Is it lawful then to pray for a moderate Portion of temporal Goods and Blessings, and use all honest Means to obtain them?

A. It is, provided we are resolved to make good Use of them, and answer the End for which they were given to us; but first we must seek the Kingdom of God, and his Righteousness, and all these Things shall be added unto us, *Matt. vi. 33.*

SECT. XLIII. *Fifth Petition, Forgive us our Trespases, as we forgive them that trespass against us.*

Q. What is the fifth Petition?

A. Forgive us our Trespases, as we forgive them that Trespase against us.

Q. What do you mean by Forgiveness of Trespases?

A. I am to pray to God, that he would wash away my Offences, through the Merits and Satisfaction of Christ's Sufferings, I being penitent; and asking Pardon for them, as I am willing and ready to forgive others that have trespassed against me, for that our blessed Saviour has taught me so to do.

Q. Are we then to forgive all Injuries, if the Party offending is desirous of it, and is willing

willing to make what Satisfaction he can for the Offence given?

A. We are by the Doctrine of the Gospel to forgive those who do repent, and make what Amends they can, even to Seventy times Seven.

Q. This seems to extend itself very far by the Christian Law, what say you to the Jewish Law of Retaliation, an Eye for an Eye, and a Tooth for a Tooth?

A. It shews how different their Dispensations were, the one favoured of too much Severity, whereas the other shews much greater Perfection, by recommending Patience, the Government of our Passions, brotherly Love, and the Forgiveness of the greatest Injuries.

Q. By this Method the vicious Part of Mankind would be encouraged to heap Injuries on us, and do us manifest Damage in our Properties, what is to be done in these Cases?

A. This Law of Christ doth not hinder Justice to take place, and Offenders to be punished in many Cases, to discountenance others in such Practices.

Q. What Remedy can be taken under the Christian Dispensation, when Injuries are so multiplied, that they may prove ruine to our Persons and Fortunes?

A. In such Cases we may defend ourselves to the best of our Power, pray to God to

turn

turn the Hearts of our Persecutors, and be ready still to forgive and shew Acts of Humanity and Charity towards them, if they stand in need of them; so heaping Coals of the Fire of Love on their Heads, we may at length melt them down into brotherly Love and Kindness.

Q. What then, are we to love our Enemies?

A. So the Gospel declares, that in you are to shew Acts of Tenderness and Humanity towards them; for our Saviour says, if ye love those only who love you, what Thanks have ye?

SECT. XLIV. Sixth Petition, *And lead us not into Temptation, but deliver us from Evil.*

Q. What is the sixth and last Petition?

A. Lead us not into Temptation, but deliver us from Evil.

Q. What is meant by this Part of the Prayer, that God would not lead us into Temptation?

A. Temptations are of two Kinds, those that come upon us by way of Trial, and to prove us, as God did tempt or try *Abraham*, and as he proved *Israel* in the Wilderness;

the second kind are those that lead us or seduce us to, sinful Acts, such as the Lusts of the Flesh, the Wiles of Satan, and our own

corrupt

corrupt Hearts and Inclinations prompt as
 well as a will him to sin of his own
 will. Q. How is it said in this Part of the Pe-
 tition, that God would not lead us into
 Temptation? For St. James says, God
 tempteth no Man to Evil, James i. 13.

A. God does not lead or tempt any Man
 to sinful or wicked Acts, but often leaves
 us so in the Power of our own Wills, as not
 to restrain us by his Grace from the Com-
 mital of wicked Actions, when the Motions
 of the Holy Spirit have been often resisted;
 or not sought for as they ought to be.

Q. What is the full Import then of this
 Part of the Petition?

A. That God would not in this State of
 Probation suffer us to be tempted above
 that we are able to bear, but would with the
 Temptation make a Way for our Escape.

Q. How is this Escape to be made?

A. By resisting Sin to the best of our
 Power, in Thought, Word and Deed; and
 also by praying to God earnestly, and with
 good Attention, to assist us with the Grace
 of his holy Spirit to overcome Sin.

Q. How do we expect God will deliver
 us from Evil, as the last Part of this Petition
 directs to pray?

A. By keeping us from the Evil of Sin,
 and not imputing the Guilt of it, when we
 turn to him and amend; but receive us thro'

the Merits of Christ's Sufferings, on your sincere Repentance, when you say, *Lord, I have sinned against thee, have mercy upon me.*

SECT. XLV. The Conclusion of this Prayer, which is a Doxology. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. What is the Conclusion of this Prayer of our Lord's?

A. For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.

Q. What do you mean by these Words?

A. They are a Praise our Saviour made use of, in giving Glory, Praise, and Honour to God; and to shew, that all our religious Performances should terminate in his Glory.

Q. What do these Words, thine is the Kingdom and Power relate to?

A. They shew, that as God is absolute King and Governor of the whole Universe, he can grant us all Things we stand in need of; and this Kingdom, this Power, and this Glory of his is to last for ever, and never to have an End.

Q. What does the last Word Amen imply?

A. It implies an Assent to what was before said, and is very proper to be added to the Conclusion of all our Prayers, in publick Especially, to shew the Peoples Assent to all their Minister offered up for them, and that they

they joined with their Hearts and Minds in all those Prayers, when they say, Amen.

Q. What desirest thou of God in this Prayer? A. Paraphrase upon it in our Church Catechism, proper to be used in private Prayer by the ignorant and unlearned, where better Helps are wanting.

A. I desire my Lord God, our Heavenly Father, that he would send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do, and I pray unto God, that he would send us all Things that be needful both for our Souls and Bodies, and that he will be merciful unto us, and forgive us our Sins, and that it will please him to defend us in all Dangers, ghostly and bodily, and that he would keep us from all Sin and Wickedness, from our ghostly Enemy, and from everlasting Death, and this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ; therefore I say Amen, so be it. This is the Explanation of the Word Amen.

Q. What does the Word Amen im-
ply? A. It implies an Assent to what was be-
fore said, and is very proper to be added to the
Conclusion of all our Prayers. PART
The Minister offering up their Prayers

PART VII.

SECT. XLVI. *Of the two Sacraments generally necessary to Salvation, and the Reasons how some may be saved that were never Partakers of them.*

Q. **H**OW many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, Baptism, and the Supper of the Lord.

Q. Why are these two Sacraments said to be only generally necessary to Salvation, and not absolutely by your Church?

A. To shew, that the Mercies of God are not to be denied to all faithful and penitent Sinners, where the outward Means are wanting, and not possible to be received, or made use of, as in the Case of Infants, who die before Water Baptism can be applied to them, and yet are saved by the Faith of their believing Parents.

Q. What Instances can you produce, that grown Persons may be included under the Limits of God's Mercy, who have not received the outward visible Signs of Baptism, or the Lord's Supper?

A. In the Case of the Thief on the Cross, and many Christian Converts, who died, and others suddenly martyred after their Conversion.

version, before they had an Opportunity of receiving the Right of Baptism especially, but were baptized in the Death of Christ on the Cross.

Q. How can this be reconciled with that Text of Scripture, except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of Heaven? *Job. iii. 5.*

A. This is meant of the Water of Regeneration, which is to wash and cleanse the Soul from the Pollution of a sinful Course of Life, before it can enter into eternal Life; this is the spiritual washing, which is to be effected by Repentance and Amendment of Life, through the Merits and Satisfaction of Christ, and by the Operation and Sanctification of the Holy Ghost.

SECT. XLVII. Of the Five additional Sacraments, introduced by the Church of Rome.

Q. You say there are two Sacraments only, that are generally necessary to Salvation; are there any more that are to be deemed such?

A. I do not conceive there are, that are necessary to Salvation, for the five other Rites or Ordinances, which the Church of Rome have brought in, and presumed to make them Sacraments necessary to Salvation, cannot be properly called so.

Q. How do you prove this?

A. Because

A. Because they were not instituted by Christ, as Baptism and the Lord's Supper were; nor thought necessary to Salvation in the primitive Ages of the Christian Church.

Q. How do you call these five additional Sacraments of the Church of Rome?

A. Confirmation, Penance, extrem Unction, Ordination, and Matrimony.

Q. What think you of Confirmation, is it necessary to Salvation?

A. I take it to be an Apostolical Rite, or Ceremony, of laying on Hands on those, who had made some Progress in the Christian Faith and Doctrine, sometime after receiving Baptism.

Q. What Scripture-proof can you bring for such a Practice, in the Apostles Time?

A. Out of the 14th of the *Acts*, ver. 40, 41. and *Paul* chose *Silas*, being recommended of the Brethren unto the Grace of God, and they went through Syria and Cilicia, confirming the Churches; and Verse 36. *Paul* said unto *Barnabas*, let us go again and visit our Brethren in every City, where we have preached the Word of the Lord, and see how they do, that is, see what Progress they made, in order, it's probable, to be confirmed in the Faith by them.

Q. Do you take it then to be a Sacrament necessary to Salvation, since we have the Apostles Practice for it?

A. I

A. I do not take it to be absolutely so, for many, no doubt, were saved in those Days, who never were confirmed, and I trust in God are still so; I take it to be only a necessary and good Ordinance of the Christian Church, if it was rightly followed, and observed as it ought to be, by which baptized Persons solemnly and publickly declare, and take on themselves their baptismal Vow.

Q. Is Penance a Sacrament necessary to Salvation, or ordained by Christ to that End?

A. I do not think it was either one or the other, but rather a Part of Church Discipline, to correct Sinners in order to Amendment of Life.

Q. Do you find it has this Effect in the Church of *Rome*?

A. I do not find it generally has, since by Abuse it can be bought off, and the People are apt to rest more on the outward Acts of Penance enjoined them, than on the true Contrition of the Heart, or cleansing the inward Man of his Pollutions, which is more desirable and pleasing to Almighty God.

Q. Was not this Method of Pences much followed in the primitive Ages of the Church?

A. Church History gives an Account it was, but laid aside for the most part in lat-

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ter Ages, on Account of the manifest Abuses and Corruptions of it.

Q. What think you of anointing the Sick with Oil, joined with Prayer, by which Form the Sick were healed, *Yam. 5. 14, 15.* Why should not that Practice be continued now as a Sacrament necessary to Salvation?

A. The Apostles and Elders of the Church made use of that outward Form of anointing the Sick with Oil, joined with Prayer, for their Recovery, as our Saviour made use of Clay and Spittle to anoint the Eyes of the Blind, which were effected in a miraculous Manner at that Time, but cannot do so now, since Miracles are ceased, and not necessary since the Establishment of Christianity by human Laws.

Q. What is your Opinion of Extream Unction, now made use of in the Church of Rome, can it be deemed to be a Sacrament necessary to Salvation?

A. I cannot take it to be a Sacrament, much less a right following of the apostolical Practice, since they apply it to another Purpose; for Extream Unction, as they call it, is an Invention of their own making, which they apply to those only, of whom there are small Hopes of Recovery.

Q. Is Ordination a Sacrament necessary to Salvation?

A. Ordination is a necessary Appointment to carry on the Work of Man's Salvation, but

but not so generally necessary, as that none could be saved without it: at this rate none could be saved, but those who entered into holy Orders by Imposition of Hands, which would be absurd to suppose.

2. Is not Matrimony deemed to be a Sacrament necessary to Salvation?

4. Matrimony is a holy State of Life, appointed by God himself at the first Creation of Male and Female, and confirmed by our Saviour in his Gospel, when he says, they twain shall be one Flesh, much approved of by the Apostles, except in time of Persecution, and for the better Advantage of planting the Gospel, on which Account St. Paul adviseth those who had the Gift of Continence to abstain, but cannot find it a Sacrament so necessary to Salvation, that those who never entered into that State could not be saved; if so, most of the Clergy of the Church of *Rome* would be certainly of that Number.

Thus have I endeavoured to prove, that these five additional Sacraments in the Church of *Rome* cannot be of the Nature of those two appointed by Christ himself, as generally necessary to Salvation, as the Types and outward Signs of these two were before made use of in the *Jewish Church*.

SECT. XLVIII. *Of the Sacrament of Baptism in the Christian Church, the spiritual Nature of it, and how it differs from that of John's Baptism by Water.*

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual Grace, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.

Q. Why is it said in the Definition of a Sacrament, that there is an outward visible Sign of an inward and spiritual Grace?

A. Because there cannot be any sacred or civil Institution without a visible Representation of it; and this is a great Error in the People called Quakers, that they have not any outward or visible Sign of either Sacrament, which our Saviour made use of himself, and commanded others to do the same.

Q. What is the outward visible Sign, or Form in Baptism?

A. Water, wherein the Person is baptized in the Name of the Father, Son and Holy Ghost.

Q. What Proof have you for this Institution of Baptism?

A. The

A. The Practice of the Apostles and Disciples of our Lord, and all Ages of the Christian Church confirmed by that Command of our blessed Saviour, *Matt.* xxviii. 19. Go ye and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost.

Q. Is this Element of Water so necessary a Part of Baptism, that it cannot well be performed without it?

A. It seems to be so, as it was appointed by our Saviour Jesus Christ, according to the Practice among the *Jews*, in receiving Profelytes, and what *John* the Baptist made use of in receiving Sinners by Repentance, and Amendment of Life.

Q. What does baptizing by this Element of Water represent unto us?

A. It represents to us the cleansing our Souls from Sin, by the washing of Regeneration, as our Bodies are cleaned from their Pollutions by that Element.

Q. Was any other Form of Words made use of in Baptism in the Apostles Time besides what are made use of now from the Words of the 28th of St. *Matt.* 19?

A. It's probable there were amongst the *Jewish* Converts, who had received *John's* Baptism before, who were afterwards baptized in the Name of the Lord Jesus, that is, into the Faith of Christ, and his Doctrine.

Q. May any other Form of Words be effectual beside those made use of, and recommended by Christ?

A. There may not, as it represents unto us what Faith we ought to profess, when we are admitted into the Fold of Christ's Church by this Rite of Baptism; and by no other Faith can we be saved.

S E C T. XLIX. *The Manner of Baptizing in the Apostles Time, and in the following Ages; of dipping and plunging in Water, and also of sprinkling in many Cases.*

Q. What was the usual Method of administering Baptism in the Apostles Time, and in the primitive Ages of the Christian Church?

A. By dipping or plunging the Person baptized under Water, or by sprinkling, or pouring Water upon him.

Q. How do you prove dipping or plunging in Water to be practised in those Days?

A. From the History of the Gospel, and the Acts of the Apostles, as also from the Account we have of large Fonts or Baptis-
tories annexed to their Churches in after-times, when Christianity came to be established by human Laws.

Q. How do you prove sprinkling to be practised in those Days?

ad Q. Is there any Necessity of making use of the same Method still?

A. There is not; for a prudential Care of Health has altered that Custom in cold Countries, to sprinkling or washing the Person's Face with Water, which may answer the Intent as well.

Q. Have you any Proof for sprinkling or washing the Person's Face with Water in the first Ages of the Church?

A. It's very probable, when great Numbers were converted at one Time, such as Three Thousand mentioned, *Acts ii. 41.* that they had no Opportunity of dipping or plunging in Water, so were sprinkled, or their Faces washed with Water by the Apostles at that Time; as also aged and sickly Persons, with young Children, must of Necessity by this Means have Baptism conferred upon them.

Q. We have spoke of the outward and visible Sign in this Sacrament, what is the inward and spiritual Grace signified?

A. A Death unto Sin, and a new Birth unto Righteousness, for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is the Sense and Meaning of this Answer to the foregoing Question?

A. By this spiritual washing of Regeneration, or new Birth, we are washed and cleansed from our Sins, by the Merits of Christ's

Christ's Death on the Cross; so that our Sins, which by Nature we are prone to, and, I may say, are born with us, the Guilt of them will not be imputed to us so long as we continue in that regenerate State. This new Birth in Grace is what all Christians should earnestly pray for, endeavour to arrive at, and continue in when once obtained.

Q. What may we further learn from hence?

A. That Baptism doth represent unto us our Profession, as in our Office of publick Baptism, which is to follow the Example of our Saviour Jesus Christ, and to be made like unto him, that as he died, and rose again for us; so should we, who are dead in Trespases and Sins, die from Sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of living.

SECT. L. *Of the necessary Qualifications and Requisites for Baptism, which are Faith and Repentance.*

Q. What is then required of Persons to be Baptized?

A. Repentance whereby they forsake Sin, and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Q. What sort of Repentance is required to qualify any Person for Baptism?

A. Such a Repentance as is requisite to qualify any one for Salvation and Happiness hereafter; repent, and be baptized, every one of you, saith St. Peter to the Jews, in the Name of Jesus Christ; for the Remission of Sins, *Acts ii. 38.*

Q. What is the Faith which is requisite to intitle us to receive this Sacrament of Baptism?

A. Belief in the Truths of the Christian Religion revealed to us in the holy Scriptures, if thou believest with all thy Heart, saith Philip to the Eunuch, thou mayest be baptized.

SECT. LI. *Of Infant-Baptism, the Reasons for it, and Use of it, and why it should not be deferred till People come to Years, to answer for themselves.*

Q. If Faith and Repentance be so requisite to qualify any Person for Baptism, why then are Infants baptized, when, by reason of their tender Age, they cannot perform any of these Conditions or Requisites?

A. Because they promise them both by their Sureties, which Promise, when they come to Age, themselves are bound to perform.



Q. How can any one Person promise with Safety for another, that is to say, for an Infant, as its possible when he comes to Age he will not perform that Promise?

A. This is the best Means the Church could make use of in having Children brought up in the Principles of the Christian Religion, to have others bound, beside the natural Parents, to instruct them in all holy, virtuous and religious Duties.

SECT. II. *The great Necessity thereof for Societies in Baptism, and the great Obligations they lie under to perform their several Engagements, and to whom the Administration of this Rite of Baptism is mainly committed.*

Q. What Obligations are Infants under to perform these Promises made for them at Baptism?

A. Very great ones, and would be their Duty to do, were not these Promises made for them.

Q. Would not their Innocency intitle them to Baptism without any Engagement made by others for them?

A. It would, as Innocency is better than Repentance; for our Lord himself saith,

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suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. *Matt. xix. 14.*

Q. What if Children, when they come to Years, wilfully neglect or refuse to observe the Conditions made for them by their Sureties?

A. In such a Case the Obligation is void, and the Party will not have any Title to the Benefits attendant on his baptismal Covenant.

Q. Could not the natural Parents better answer these Purposes in Baptism than any Sureties, who seldom give themselves any Trouble in such a Performance?

A. Natural Parents are to do their Duty in this Respect, but the Church has wisely provided these spiritual Parents to answer any Defects of Insufficiency or Neglect in natural Parents, which they are to enquire into, and endeavour to repair before they can discharge themselves of the Obligation they entered into before God and the Congregation, to have the Child well instructed in the necessary Duties of the Christian Religion before Confirmation.

Q. On Account of the great Neglect this Way, would it not be better to defer Baptism till Children would be able to answer for themselves?

A. It would be of bad Consequence to defer Baptism till Children were able to answer for themselves, for many Parents might be so remiss as to defer having this initiating Rite conferred upon them all their Days.

Q. It appears from the historical Accounts of the first Ages of the Church, that grown Persons only received Baptism in those Times, why should not this Practice be continued still?

A. It is not to be doubted, but as whole Families received Baptism in those Ages, so the Children of believing Parents were included in that Number; and as Circumcision among the *Jews* was a Type of Baptism among Christians, and conferred as an initiating Rite by the Appointment of God at eight Days old; so there is much greater Reason that this Rite of Baptism should be performed by Christians in the infant as well as the grown Ages of them, as it is an Entrance into a much clearer Light, and more spiritual Effects attendant on it.

Q. Numbers there are who neglect to perform the Engagements entered into for them in their Infancy, when they come to Years; wherefore how can Baptism be effectual to them?

A. It cannot be effectual to them, who wilfully neglect the Means of Instruction, or

do not adhere to, and practise, what they were instructed in; but it is otherwise to them who had not the Means; the Blame in this Case must lie on their natural or spiritual Parents, as also on their Sureties in Baptism, if they neglect when the Children come to Years to have them instructed in the Principles of the Christian Religion, if they have a Capacity to receive such Instructions.

Q. To whom is the Administration of this Sacrament, and of that of the Lord's Supper committed?

A. To the Ministers of God's Word, according to the Example of the Apostles and Disciples of Christ our Lord.

SECT. XLIII. Of the Sacrament of the Lord's Supper.

Q. What is that other Sacrament of the New Testament, that is said in our Catechism to be generally necessary to Salvation?

A. The Sacrament of the Lord's Supper.

Q. Why is it called the Sacrament of the Lord's Supper?

A. Because it was instituted by our Lord himself at his last Supper with his Disciples, in the Room of the Paschal Lamb, which they were met together to celebrate according

to an ancient Practice and Obligation among the Jews, once a Year.

Q. Ought, therefore, this Sacrament to be administred only once a Year, as the Passover in the Jewish Church, or after Supper-time, according to our Saviour's Celebration of it?

A. We find no Precept of Christ or his Apostles to determine either Time or Place, but was to be left to the Prudence and Direction of Church Governors in after Ages, who probably followed the Example of the Apostles and Disciples of our Lord, who met together to break Bread in a holy Manner on every first Day of the Week.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. How long was this Remembrance to continue?

A. Not for that Age only, but for all Ages of the Christian Church, to the End of the World.

Q. Is there any Thing more contained in this Remembrance of Christ's Sufferings?

A. That it should be perpetual, and not once in a Year, as the Paschal Lamb was, or once in Peoples Lives, as the Practice of some bad Livers has been, but a frequent Memorial of it, to keep up in our Minds,

lively Sense of so great a Benefit, according to that Command of Christ, *do this, as often as ye do it, in Remembrance of me.*

SECT. LIV. *Of the Sacrifice of the Death of Christ set forth in this Sacrament; of the Sacrifice of the Mass, invented by the Church of Rome, and the Reasons against communicating in one kind only.*

Q. Why do you call this Sacrament in some Places the Sacrifice of the Blood of Christ, as in our Church Catechism?

A. Because Christ, by his Death on the Cross, became an expiatory Sacrifice for the Sins of Mankind.

Q. Would no other Method be effectual for the Forgiveness of Sins but that of the Death of Christ?

A. That we are not so capable of knowing, but as it so pleased the divine Will, and our Saviour's Condescension in that Respect was so wonderful an Instance of Goodness and Mercy, we should be always truly thankful for so great a Benefit.

Q. Was it necessary our Saviour should make such an Atonement for the Sins of Mankind?

A. The Apostle seems to think it was, in the 9th of the *Heb* 22d ver. who says, that without shedding of Blood there is no Remission; and in other Places it is said, that Death being a necessary Punishment of Sin,

we could not be freed from Death eternal, but by the Death of Christ, who was without Spot or Sin, therefore the only expiatory Sacrifice that could be effectual for the Sins of Mankind.

Q. Can the Sacrifice of the real Body and Blood of Christ be offered up often, as is pretended to in the Church of Rome?

A. It cannot, nor is there any Necessity for it, if it could; for the Apostle to the *Hebrews* says, Christ could not be offered up but once, because he could not suffer Death but once; for it is absurd and unreasonable to suppose he could suffer in his glorified State in Heaven, or that he would assume human Nature again to that End, when there was no Necessity for it, as he has already made a Sacrifice of himself, once offered, effectual for the Sins of Mankind, who truly repent of them.

Q. Is there any thing more can be brought for the Proof of this?

A. St. Paul expressly tells us, *Rom. vi. 9, 10.* Christ being raised from the Dead dieth no more, Death hath no more Dominion over him; for in that he died, he died unto Sin once, but in that he liveth, he liveth unto God.

Q. What think you then of the Sacrifice of the Mass, as it is called, that is, a Sacrifice of the real Body and Blood of Christ, pretended to be constantly offered up for the Living

Living and the Dead, by the Clergy of the Church of *Rome*.

A. I think the Invention and Practice is Superstitious and vain, without any Foundation for it in Scripture, and Reason, according to the Texts before cited.

Q. Why was this sacred Memorial of Christ's Suffering and Death, called a Sacrifice by ancient Writers?

A. Not literally so, but in a figurative Sense, as it was a religious Act succeeding the *Jewish* Sacrifices, such as Praises and Thanksgivings, Charity and Liberality are called Sacrifices well pleasing to God.

Q. What is the outward Part or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Why did our Saviour make use of, and appoint these Elements of Bread and Wine as significant Memorials of his Sufferings?

Our blessed Saviour followed the *Jewish* Practice in this Institution of his, for it is delivered down to us, that they eat Bread and drank wine at the Paschal Supper; and our Saviour has thought proper to make use of these Elements as the most lively Representations, and most significant Memorials of his Body that was to be broken, and his Blood shed for the Sins of Mankind; for, by eating Bread broken, and drinking Wine poured

pooured out in a religious Manner, we can
very fitly commemorate Christ's Sufferings
on the Cross for us.

Q. Is there any absolute Necessity there-
fore of distributing these Elements of Bread
and Wine in both kinds to Communicants,
or will one serve for both?

A. There is an absolute Necessity of distri-
buting them in both kinds, as our Saviour
gave Commandment, and left us a Pattern
for so doing by his own Example.

Q. What think you then of the Clergy of
the Church of Rome, who deny the Cup to
the Lay-people, but take both Elements
themselves?

A. I take them to be guilty of a sacrile-
gious and presumptuous Act; and it is a
sufficient Cause of not communicating with
them at all, and for the People to apply them-
selves to that Communion, wherein the Ele-
ments in both Kinds are distributed, as Christ
himself hath appointed.

Q. What is the inward Part or Thing
signified in this Sacrament?

A. The Body and Blood of Christ, which
are verily and indeed taken, and received by
the Faithful, in the Lord's Supper.

Q. What is the true Purport and Mean-
ing of these Words?

A. As the Body and Blood of Christ were
given to be an expiatory Sacrifice for the
Sins of Mankind, the Spiritual Effects attend-
ant on that Sacrifice are the Forgiveness
of

of Sins to all true Penitents, which shews the spiritual Efficacy of the Sacrifice of the Body and Blood of Christ on our Minds: That as he suffered for us Sinners, so we should receive the spiritual Effects of his Sufferings, by taking and receiving Bread and Wine in a holy and religious Manner, as Representations and Memorials of his Body broken, and his Blood spilt on the Cross for us, as he himself hath appointed and commanded, to do this in Remembrance of him; wherefore those who receive the outward Elements of Bread and Wine in so holy and spiritual a Manner, as Memorials of him, may be properly said, to take and receive the Body and Blood of Christ inwardly in their Minds, and the spiritual Effects of them verily and indeed, as to the full Intent and Purport of that Institution.

SECT. LV. *Of Transubstantiation, and Belief of the real Presence of the Body and Blood of Christ in the Sacrament, and the dangerous Doctrines attendant on the Belief of it, such as the Adoration of the Host, or consecrated Wafer, which is plain Idolatry; and that the Texts in the 6th of St. John do not relate to this Sacrament.*

Q. Can the Bread and Wine be changed by the Words of Consecration into the real Body and Blood of Christ in the same Manner

ner they were before his Crucifixion?

A. They cannot, because it is contrary to the Nature of Things they should be so converted.

Q. Why are they contrary to the Nature of Things to be so?

A. Because my Senses tell me, when I am about to take them, they are Bread and Wine still.

Q. Why should we not believe the Words of our Saviour, who said at his last Supper, *Take, eat, this is my Body*, Mat. 26. as nothing is impossible to God to do?

A. These Words were spoken in a figurative Manner, as was customary among the *Jews* at that Time, who spoke in the *Syriack* Language, as our Saviour did, which was full of Tropes and Figures; and he said in another Place, *I am the Door*, and *I am the Vine*, which would be monstrous Absurdity to conceive he could be any of them in a literal Sense.

Q. What Way then do you explain these Words of our Saviour?

A. I think the most natural and rational Way of explaining these Words of our Saviour at that Time, is, that Bread which his Disciples saw him take and break in his Hands, was a lively Representation of his Body that was to be broken, and a fit Memorial of his After-sufferings, as *St. Luke* sets forth in *Chap. 22. 19.* saying, *This is my*

my Body which is given for you, this do in Remembrance of me; for the Word Remembrance naturally implies Absence, as we have no Occasion to Remember, one that is present with us.

Q. What do you say to the latter Part of the former Question, as nothing is impossible to God to do, cannot he turn Bread into a Body, and a Body into Bread, if he pleases?

A. There is nothing impossible to God to do that can be done, but Things contradictory are not to be done, that is, for Christ's Body to be in Heaven and Earth at the same Time, to have it eat by Thousands, and yet still remain entire, are Contradictions and Impossibilities in the Nature of Things; so that the best Way of reconciling this Difficulty is to leave the Words as Christ meant them, and not to endeavour to impose such Absurdities, as are the Consequences of the Doctrine of Transubstantiation, on rational Creatures, that are an Offence and Scandal to Christianity among Jews, Mahometans and Heathens.

Q. Some are of Opinion, that the Belief of the real and corporeal Presence in the Sacrament destroys the End of the Institution, which is commemorative, what think you?

A. I am of the same Opinion; for if you suppose Christ to be really and bodily present in the Sacrament, how can you properly be

he said to remember him and his Sufferings, and if you do not properly do so, what Benefit can you expect by them, for if it's not done according to Christ's Appointment, you destroy the whole End and Design of his Institution, which appears from the Tenor of the Gospel, and the 11th of the 1st of *Cor.* to be entirely commemorative, as the Paschal Lamb was, and no Benefits to be expected, unless we remember him in such a Manner as he himself hath appointed?

Q. What think you of those Texts in the 6th of *St. John*, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you; for my Flesh is meat indeed, and my Blood is drink indeed, do not those Sayings confirm Christ's bodily Presence in the Sacrament?

A. They do not, but quite the contrary; for they have an entire Reference to his Doctrine, which he brought down from Heaven, as by the heavenly Manna God did feed the *Israelites* in the Wilderness, so this Doctrine of our Saviour's was the Manna he was to feed his Disciples with, for which he was to give his Body and Blood to confirm the Truth of it; therefore the whole Context is to be taken in a spiritual, and not in a literal or corporeal Sense, as our Saviour told the *Jews*, who murmured at these Sayings, in the 53d ver. The Words that I spake unto you, they are Spirit, and they are Life.

Q. These Texts are so much insisted on by the Defenders of the corporeal Presence in the Sacrament, on which they lay great Weight in their Arguments, pray can you say any Thing more to refute them?

A. I think I can, and they appear to me to be so far from carrying any Weight in them, as I said before, that they have no Reference to the Sacrament of the Lord's Supper at all; and this the most learned Divines of the Church of *Rome* give up; for it is to be observed, that *St. John* does not treat of the Sacrament of the Lord's Supper in his whole Gospel, and the rest of the Evangelists do not treat of it but at the End of our Saviour's Life and Actions, when he instituted this Sacrament, and this of *St. John* was about the Beginning of his Gospel, and the whole is expressed in a Spiritual and figurative Sense.

Q. What bad Consequence is attendant on this Doctrine of the real or corporeal Presence in the Church of *Rome*?

A. The Worship of the Host or Wafer, when elevated, which they believe to be the real Body of Christ.

Q. What bad Consequence can this be?

A. To worship a Piece of Bread, or consecrated Wafer, instead of the real Body of Christ, this their own Doctors confess is gross Idolatry, if the Body of Christ is not there, but this I have before endeavoured to
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prove,

prove, by some Arguments, cannot be, and if the human Body of Christ, could be suppos'd to be there without his Divinity, it would be the same Act of Idolatrous Worship to pay divine Honours to it.

SECT. LVI. *What are the Benefits of receiving this Sacrament worthily, and the Danger of unworthily receiving thereof.*

Q. What are the Benefits whereof those who receive this Sacrament, are made Partakers thereby?

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. What is the Scope of this Answer?

A. As our Bodies are apt to be nourished and refreshed by Bread and Wine, when moderately taken, so are our Souls strengthened and refreshed by being meet Partakers of the Lord's Supper.

Q. How are we to be meet Partakers of this holy Ordinance of the Lord's Supper?

A. By Repentance for our Sins past, and full Purpose of Amendment of Life for the future, and living up to the Commands of God to the best of our Power for the Time to come, then may we expect to receive the Benefits of our Lord's Sufferings.

Q. What think you of them who depend more on the outward Act of receiving this holy

holy Sacrament, than any inward cleansing and purifying their Minds?

A. I think they are much mistaken, for neither this, nor any other religious Act, will convey Grace or Virtue of themselves, without an inward Purity and Holiness of Life.

Q. How can we arrive at this Perfection, considering our many Frailties and Imperfections in this Life?

A. We are to use our best Endeavours, and no more will be required of us; Pray to God to assist us, and enable us to lead virtuous and holy Lives, repairing our many Breaches by Repentance, that at length we may arrive at such State of Holiness and Virtue, that thereby we may obtain Rest and perfect Happiness in Heaven.

SECT. LVII. *Of the Examination, which is necessary to prepare us for the worthy receiving this Sacrament, and the several Parts of it, as in our Church Catechism.*

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves whether they repent truly of their former Sins, stedfastly purposing to lead a new Life, to have a lively Faith in God's Mercy, through Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.

10 **Q.** What is the first Requisite in this Examination.

A. To repent truly of our former Sins.

Q. What is the true Nature and Scope of this Repentance.

A. To be truly sensible of the Guilt and Folly of Sin, to have a Sorrow for it, on account of the Offence offered to God thereby, and the Injuries done to our Neighbour.

Q. What is farther to be done in this penitent State?

A. To implore God's Mercy and Forgiveness, through the Merits of Christ's Sufferings, begging Pardon for our Sins and Offences against God, and making what Restitution and Satisfaction we can for Injuries and Trespases against our Neighbour, and putting on good Resolutions of never offending in the like Circumstances again.

Q. Can we not be meet Partakers of the Sacrament of the Lord's Supper, without such Repentance and good Resolutions?

A. We cannot, nor have any Part or Benefit in Christ's Sufferings, without using our best Endeavours in this Respect.

Q. What is the next Requisite in this Examination?

A. To examine ourselves, whether we have a lively Faith in God's Mercy through Christ.

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Q. What is the Purport of this Part of our Duty?

A. To try and examine ourselves, whether we do faithfully and sincerely rely more on the Promises of God's Mercy through Christ, than any Performance of our own, as, do the best we can, we should be always ready to confess, we are unprofitable Servants.

Q. Can we, with any Safety, depend on the Merits and Mediation of others, if we cannot on our own?

A. We cannot either on Saint or Angel, or any other but the Merits and Mediation of Jesus Christ our Lord, without great Arrogance and Presumption, and manifest Affront to him, whose Mediation and Satisfaction is sufficient for the Sins of Mankind.

Q. What is the next Thing we are to examine ourselves about?

A. Whether we have a thankful Remembrance of Christ's Death?

Q. What is the Meaning of this?

A. To be truly thankful for the great Goodness, Mercy and Condescension of our Saviour Jesus Christ, in laying down his Life for us.

Q. Is there any Thing more to be done to shew we have such a thankful Remembrance of his Death as we ought to have?

A. As

A. As often as we are about to commemorate his Death and Passion by such Symbols or Representations, as he himself hath appointed, to have a grateful, thankful, and worthy Remembrance of his meritorious Death and Passion, and of the Benefits we are to receive thereby.

Q. What is the last Particular we are to examine ourselves about?

A. Whether we be in Charity with all Men, before we go to the holy Communion?

Q. What is the Nature of this Duty, and of what Extent is it?

A. The Nature of this Duty is very extensive and general; we are always to be of a ready Mind and Disposition to do good Offices of brotherly Love, Humanity, Tenderness and Compassion to all of what Nation, Sect, Religion, or Opinion they are of.

Q. But are we in any particular Manner to be reconciled to our Brother, that is, to our Neighbour, before we come to the holy Communion?

A. We are, according to that Text of Scripture in the 5th of St. *Matt.* If thou bring thy Gift to the Altar, and remember that thy Brother hath ought against thee, leave there thy Gift before the Altar, and first be reconciled to thy Brother, and then come and offer thy Gift.

Q. How

Q. How can we be reconciled to them, if they will not be reconciled to us?

A. We must use the best Means we can, and if they will not be reconciled, we have done our Duty, and no more can be expected from us.

Q. What, if Persons that are at Enmity with us, have done manifest Injury to us, both as to our Persons and Fortunes?

A. It is the Duty of those Persons to repair and satisfy for those Injuries to the best of their Power, then we are to be reconciled to them, which, if they do not, the Blame lies on them, and not on us.

Q. What if the Injury and Offence lies on our Side?

A. We are to examine into that very carefully, and not to be too favourable to ourselves, but leave it to others to judge between us, and if the Fault is found to be on our Side, we are to make immediate Satisfaction, and Offer to be reconciled, as God for Christ's Sake has been reconciled to us.

Q. What are the Motives from the New Testament for this brotherly Love and Charity?

A. From the Pattern of our blessed Master and his Disciples, who forgave their greatest Enemies and Persecutors; and the first Christians after them did the same.

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Q. Does this appear to be so necessary a Part of Preparation for the holy Communion, that we cannot be said to be prepared as we ought to be without it?

A. It does; for when we come together to break Bread in so holy a Manner as our blessed Saviour did with his Disciples, we should do it with brotherly Love and Kindness to one another, as he did with all the World, otherwise we will not be entitled to the Benefits of his Death and Passion; for through Love and Tenderness to us he suffer'd such great Things for us.

Q. Ought we not to examine ourselves, that is, the State of our Souls, at other times, as well as before the Communion?

A. We ought, and it were much to be wished, that all People arrived to Years of Discretion would call themselves frequently to an Account how they have transgress'd God's Commands, and as frequently repent of such Transgressions, then Vice and Immorality would not abound so much in the World as it does; then we might lead such virtuous and holy Lives, that we might be always prepared to communicate without any particular Examination at that Time, or at least such a one as is required by the Apostle in *Cor. xi.* to influence those who have not followed these Rules of Life.

Q. Will any Examination be effectual to the presumptuous wilful Sinner?

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A. It will not, nor the Sacrament of the Lord's Supper be of any Benefit, till he reforms and amends his sinful Course of Life.

Q. How are we to come to such a Temper and Disposition of Mind as to reform and amend our Lives?

A. By constant and fervent Prayer to Almighty God, to give us the Grace of his holy Spirit, to enable us so to do, and to perform our good Resolutions.

Q. Is such a previous Examination as our Church speaks of, so necessary, that none should presume to come to the holy Communion without it?

A. It is in general so, but those who have been so happy as to lead in general a virtuous Course of Life, without falling into any notorious wilful Sins, may be worthy Communicants.

Q. Are there any other Duties required of us, besides this of Examination, to make us worthy Communicants?

A. There are, such as Prayer to God for the Forgiveness of our Sins past, and the Assistance of his Grace to lead a good Life for the future, to have a lively Sense of the Sufferings of our Lord, and of the Benefits we are to receive thereby.

Q. What if some lead such bad Lives, that they do not care to communicate at all, and others are so fearful and doubtful, that they dare not venture on so solemn and holy

an Ordinance, lest they should do it unworthily?

A. I take the Condition of both to be very dangerous, in neglecting a plain Institution and Appointment of Christ; as to the one sort, why don't they repent and amend, as to the other, why don't they endeavour to inform themselves better, by reading good Books on that Subject, hearing good Sermons, or by advising with judicious Friends, and able Ministers of God's Word.

Q. What, if after all, they cannot reconcile themselves, or satisfy their own Consciences, that they can be meet Partakers of so holy a Feast?

A. In my Opinion, they had best to forbear till they can, and not rush in with too much Presumption, bringing their Sins along with them, of consequence Judgments on themselves, as *St. Paul* speaks of in *2 Cor. xi.*

Q. What is the Method to be taken in such a Case?

A. To be very careful and diligent to reconcile themselves as soon as possible, by Acts of Fasting and Prayer, Works of Mercy and Charity, thereby invoking and inviting the true Guidance of the holy Spirit of God, to bring them at length to a true Sense, and right Use of this most necessary Duty and useful Ordinance of Christ's Church, and of all other Precepts and Doctrines of the Christian Profession.

Of CONFIRMATION.

PART VII.

SECT. LVIII. *Of Confirmation, and the great Benefit of it in the Christian Church, if Persons come duly prepared to receive this Rite.*

WHAT is the Use of Confirmation in the Christian Church?

A. That by due Examination, those who are found fit, and can give a reasonable Account of the Faith they profess, should be confirmed in that Faith by Persons appointed for that Purpose.

Q. Who are the Persons appointed for that Purpose?

A. The Bishops and Pastors of Christian Churches, from the Example of the Apostles and Bishops in the first Ages after them. Calvin's Confession of this Practice, in his Comment on the 1st and 2d ver. of *Heb. 6.* is a good Evidence and Proof against Dissenters, who speak against it.

Q. How do you prove this Rite of Confirmation, ever to be used in the Apostles Days.

A. From the 15th of the *Acts* of the Apostles, ver. 40 and 41. where *Paul* chose *Silas*,

Silas, being recommended of the Brethren, and they went through *Syria* and *Cilicia* confirming the Churches; and at the 36th ver. of the same Chap. *Paul* said unto *Barnabas*, Let us go and visit our Brethren in every City, where we have preached the Word, and see how they do, that is, to see what Progress they had made in that Faith and Doctrine they had before deliver'd to them, in order, its probable, to confirm them in that Faith and Doctrine, by Imposition of Hands.

Q. Have you any other Texts to confirm this Practice?

A. I have in the 19th of the *Acts*, where the Disciples at *Ephesus*, after being baptized in the Name of the Lord Jesus, were confirmed by St. *Paul* in the Faith they had receiv'd, by laying his Hands on them, and they received the Holy Ghost, and prophesied.

Q. What can you observe from these Texts of Scripture?

A. I can observe from these Texts, and also the 6th of the *Heb.* that Confirmation always followed Baptism in the first Ages of the Church, by the Apostles and Elders, laying their Hands on those who had before made some Proficiency in the Christian Faith.

Q. It appears from these Texts of Scripture, and the 8th of *Acts*, that by the A-

postles laying Hands on those that believed; that the Gift of the holy Ghost came upon them, can the Bishops and Pastors pretend to the like Power now?

A. They cannot in the like miraculous Manner, but those who endeavour to qualify themselves for Confirmation now as they ought to be, may expect an especial Assistance of the Holy Ghost in an ordinary, but not in an extraordinary Manner, which Assistance is to be obtained by Prayer, joined with other good Works, that all good Christians may be enabled thereby to continue in all holy Conversation and Godliness all their Days.

Q. Who were those in the first Ages of the Church that were confirmed after Baptism?

A. Grown Persons who were Converts from Judaism or Heathenism to Christianity, who were represented to have Sureties for their Continuance in that Faith, and afterwards when they were better instructed by them, were by Imposition of Hands confirmed in that Faith, and took on themselves the Engagements their Sureties enter'd into for them.

Q. What is the Practice since those Times?

A. For Children who were baptized in their Infancy, when they arrive to Years of Discretion, and capable to understand their

Baptismal

Baptismal Covenant, and can give a tolerable Account of the Faith they profess, to take those Baptismal Engagements on themselves, which their Sureties enter'd into for them, and to free their Sureties from any after Obligations by this Rite of Confirmation.

Q. What are those Promises and Engagements in our Church that Sureties make for Children at Baptism?

A. As our Church Catechism has it is, first, to renounce the Devil and all his Works, the Pumps and Vanities of this wicked World, and all the sinful Lusts of the Flesh; the second is, to believe all the Articles of the Christian Faith, and the third is, to keep God's holy Will and Commandments, and walk in the same all the Days of their Lives?

Q. Is every Person, before he comes to be confirmed, to be sensible of these Engagements?

A. He is, otherwise Confirmation will not have any Effect on him.

Q. Will not Imposition of Hands convey this Virtue of itself, without such a Preparation as you mention?

A. It will not, no more than any other Ordinance of the Christian Religion.

Q. Is it proper to admit such now, who cannot give an Account of the Faith they profess?

A. It is not, and would be an Abuse and a Departing from the Design of this apostolical

lical Institution, to confirm any in their Ignorance.

Q. Can Children that are baptized, and not instructed when they come to Years, answer this Purpose of Confirmation?

A. They cannot, and the Blame must lye on their natural Parents, if capable to give them Instruction, if not, on the God-fathers and God-mothers, who made Promises and did not perform them.

Q. What if some have not a Capacity to receive Instruction after all the Care and Pains taken to inform them?

A. In such a Case the Obligation is void on all Sides, and no more will be expected from them than they were able to perform.

Q. To whom does it particularly belong to look into these necessary Points?

A. First to the natural Parents, next to the Sureties, afterwards to the Ministers and Teachers of God's Word, whose Duty it is to examine such as intend to offer themselves, and to take particular Care that none should be admitted but those whom they have found fit and capable to take on themselves this baptismal Covenant.

Q. Of what Advantage would it be to Religion to be thus strict in examining all Candidates for Confirmation?

A. Of great Advantage, as I conceive; for by this Means most People would be more careful in preparing themselves for this Ordinance,

Ordinance, if they were made sensible that none would be intitled to be Partakers of the holy Communion before they had made themselves capable of receiving this Rite of Confirmation, as the Rubrick directs.

Q. What Effects would this be like to produce in the World?

A. Very great and good ones, as I apprehend; for by this careful Instruction and Information the general Part of Mankind would be brought to a Sense of their Duty to God, their Neighbour, and themselves, then Vice and Immorality would be beat from their strong Holds, Virtue and Piety would in general take Place, and the Religion of Jesus Christ would shew itself to be more excellent than all others by the Uprightness and Purity of its Professors.

Q. Who are to be Overseers and Inspectors to see that this Duty be particularly attended to?

A. The Governors of the Church, who are to take particular Care that the Ministers of God's Word, Teachers and Instructors of Youth, Parents, Masters and Mistresses of Families, Godfathers and Godmothers, should do their Duty in their several Stations to promote so good a Work.

Q. At what Age ought the Youth to be confirmed?

A. This

A. This will differ much according to their several Capacities, Abilities and Opportunities of Education, as in the Jewish Church they were not deemed to be fit to be admitted Children of the Precept till the 13th Year of their Age; so in the Christian Church very few are to be deemed to be of Years of any Discretion till they arrive at that Period.

Q. May not Children, when they can say the Lord's Prayer, the Creed, and the ten Commandments, be supposed fit for Confirmation, as the last Paragraph in the Office for Baptism recommends?

A. The bare Recital of these will not do, for many Children of eight Years old can say these ready enough, yet do not understand the Meaning of one Question and Answer through the Whole, but it's added in the same Paragraph, and be further instructed in the Church Catechism, set forth for that Purpose, which shews such further Information is very requisite, as will enable them to understand the Sense and Meaning of the Doctrines and Precepts of their Christian Profession.

Q. What does the Whole imply?

A. That none should come to be confirmed till they have a competent Knowledge of the Principles of the Christian Religion, and shall be able to answer such Questions as are relative to that End, which none but those who

who are come to Years of Discretion can do : this is set forth in the first Part of the Office of Confirmation.

Q. How can the Poor and Ignorant ever arrive to this Knowledge for want of Opportunity and Ability to be instructed?

A. There is proper Provision made by the Laws of the Land to have Schools erected in every Parish for the Education of Children in the first Rudiments of the Christian Doctrine, which, if rightly attended to, would be a publick Benefit and Advantage to Religion.

Q. What good Effect do you suppose this Method of Instruction would have on those who separate themselves from our Communion, as well as those of our own?

A. Universal good ones, as I apprehend, it would be the likeliest Means of bringing other Sects to be of the same Communion with us, when they saw such Care taken of instructing Youth in the Principles of the Christian Religion in ours, would remove the Objections Dissenters make against Sacraments in Baptism, as also against this Rite of Confirmation, and would arm those of our Communion against the Errors of Popery, that they might be so far from being seduced by the Artifices of their Clergy, that they would be able to convince them of their Errors, and in the End bring them from following the vain Traditions, dangerous Inventions,

Inventions, false Doctrines and Commandments of Men, to the saving Doctrine of Christ, and his Apostles.

Q. From what has been said, what do you suppose is required from those who come to be confirmed?

A. To be of Years of such Discretion as to have a Capacity of understanding the Nature of their Baptismal Covenant, that is, the Promises and Engagements made by their Sureties for them in Baptism, and they be not only capable of knowing, but be actually instructed in these Things, that they be ready and willing, not only to take upon themselves these Promises and Engagements, but to observe and keep them; and as often as they fall away by the Committal of any known Sin to renew themselves by Repentance, and to continue in such good Resolutions all their Days.

Q. Ought any to come to the holy Communion of the Body and Blood of Christ before they are confirmed?

They ought not, as our Rubrick directs, or at least are willing and prepared to be so, if they have Opportunity, which, if they have not, may receive the Communion acceptably without it.

Q. Who are to blame in this Respect, if this Opportunity is not to be had?

A. The Bishops and Pastors of Christian Churches, to whom the Care and Administration

tration of this Office is committed, who ought to give this Opportunity through their Dioceses and Districts every 3d Year.

Q. Is there a Necessity for all Christians to have this Right of Confirmation conferred upon them?

A. It seems there is, from what has been before said, and none should come to be confirmed before they were instructed in the Rudiments, and chief Articles of the Doctrine of the Gospel, and Duties of a Christian Life, then Religion would put on a better Face than it has at present in the World, especially in these Kingdoms, then Immorality and Prophaneness would be discountenanced, which seems now to be triumphant; Virtue and Piety would be encouraged, which at present are much despised: till these blessed Times are brought about, we should earnestly pray to God to enlighten the Minds of the Governors and Pastors of all Christian Churches, and of our own in particular, to enable them and us by the Grace of his holy Spirit, to advance and carry on so good a Work, which might tend so much in the End to the Glory of God, and the Edification and Sanctification of all committed to their Care.

Q. Are Christians under a Necessity of having this Rite of Confirmation repeated and renewed, on their repenting of, and forsaking a sinful Course of Life?

A. They

N. They are not, for as Baptism is not
 to be repeated, Confirmation being nothing
 more than a Ratification of our baptismal
 Covenant is not to be repeated, there are
 other Means of renewing ourselves, and
 restoring us to the Grace and Favour of
 God, such as sincere Repentance for our past
 Sins, and good Resolutions to lead holy and
 good Lives for the future, adding to these
 a worthy Partaking of the Sacrament of the
 Lord's Supper, as these will be the best
 Means to confirm and strengthen us in the
 Practice of holy and christian Duties, and if
 we endeavour to make a right Use of the
 Means prescribed, and plainly laid down in
 this short Essay, we will at length obtain
 thereby the wished for End, which God of
 his infinite Mercy grant to us all, through
 the Merits and Mediation of Jesus Christ
 our Lord. Amen.

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